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1606 died 1654

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BOLTON (Samuel)

CAMERON (John), Prof. of  
(Theology.

Wing B.3533.1.

THE  
TRUE BOUNDS  
OF CHRISTIAN  
FREEDOME.

Or a Treatise wherein  
THE RIGHTS OF THE  
Law are vindicated,  
THE LIBERTIES OF  
Grace maintained;  
And the severall late Opinions  
against the Law are examined  
and confuted.

By *Sam. Bolton* D.D. late Master of *Christs*  
Colledge in Cambridge.

Whereunto is annexed a Discourse of the  
Learned *John Camerons*, touching the  
three-fold Covenant of God with Man,  
faithfully Translated,  
*Planè dicimus decessisse legem quoad onera, non*  
*quoad justitiam. Aug.*

1 Pet. 2. 16.

*As free, and not using your libertie for a cloak of*  
*maliciousnesse, but as the servants of God.*

L O N D O N,  
Printed, for *P. S.* and are to be sold by *A.*  
*Kemb*, and are to sold at his Shop neer the  
Talbot-gate in *Southwarke*, 1656.

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TO  
THE RIGHT  
HONOURABLE  
EDWARD Earle of  
*Manchester.*

Right Honourable,



Times of *trouble* have ever been *times* of triall, they are *sifting* times; wherein God *sifts* us, as he tells us, *Amos 9. 9.* and men *sift* us; But with a great *deale* of difference, God to *preserve* the flowre; Men to *discover* the branne; the *object* of Gods *tri- all* is our *graces*, of *mans*, our *corruptions*; that which God *aymes* at is to *evidence* our good, that which men, to *discover* our *evill*; your Honour hath *passed* Gods *tri- all*, who *tries* the heart, and the *good* he hath *discovered*, hath *rendered* you truly honourable: And you have *suffered*

\* 3

mans,

## *The Epistle Dedicatory.*

mans, I say *suffered*, and to say no more, have *endured* the temptation. And indeed your Honour hath been a *rock* in greater stormes, and *acquitted* your selfe in greater *trials* then these are; what are the *trials* of these times to the *siftings* of former yeares? Then the *trials* were more close; Religion being more *abstracted* from other considerations; now more *grosse*, being *complicated* with other respects; then few would *appeare* for Religion, though now many stand up to *assert* it; then it was under *contempt*, now it *honours* them, who *honour* it. Wee reade while *judgements* accompanied the *Arke* of God; while they who had it were *smitten* with Emrods, Every one *thought* it a burthen, and were *desirous* to *turne* it off; they sent it from *Gath*, to *Ekrón*, from *Ekrón* to *Askalon*, and he was the *happy* man that could rid his hands of it; But afterwards when it came into the *house* of *Obed-Edom*, and they saw that God blessed him and his whole house for the *Arke*s sake, then every one could looke upon it as *worthy* entertainment. While Religion and the truths of God are *dangerous* and undoing to them  
who



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who own them, every one is *skie* to receive them, and as ready to *reject* them; But when once the *wayes* of God come to be *thriving*, enriching and ennobling wayes, and that *religion* comes to be of *common reception*, and reputation, then every one is ready to *give* entertainment to it; It is *something* for a man to *owne* the Arke when none will *own* it; indeed many will *own* a prospering truth, a blessing Arke; but hee is an *Obed-Edom* indeed, that will *own* a persecuted, a tossed, banished Arke,

My Lord, you are this *Obed-Edom*, who have *owned* the Arke, when few would *owne* it, that have *esteemed* it a blessing, when others have *apprehended* it a curse, that have *looked* upon it as your greatest honour, when others have *eyed* it as their disgrace, that have *sided* with religion not when you might *live* on it, but when it was to *live* on you, and upon the *best* of your *interests* and enjoyments. None that *knows* your Honour, but *knows* this, that in the *worst* of times, when Religion was under most contempt, and it seemed crime enough to be godly, when your Honour was not onely a *carefull* *practiser*,



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*practiser*, but a *zealous promoter* of the wayes of God, a *faithfull contender* for parity of doctrine and worship, a *shelter* to the Godly, a *refuge* to the oppressed, a *seance* to religion, and counted *godlinesse* great *gaine*, when there was (if we looke downward) no *gaine* to be made of *godlinesse*. And for the *publique* they are strangers in our *Israel*, that doe not know y<sup>e</sup> *ur constant* and *unwearied labours* and *layings out* for it: And before ever the *publique* was *thought upon* in *publique*, even as one, *resolved* to run that *hazzard*, either to *live in* the *publique*, or to *dye for* the *publique*. And how God hath *carried on* your spirit, and made you *serviceable* to these times of common calamity, not *Epistles*, but *Chronicles*, without suspicion of *partiality* shall report to *future generations*, when all *clouds* of *mistake* shall vanish, and nothing but *impartiall truth* shall be revealed.

To you my honoured Lord, as to one who hath been so *zealous* an *Assertor* of *liberties*, this small *Treatise of Christian Liberty* flies for protection, not that it *fears injury*, if *innocency* may secure it, but *desires Patronage* of them who are *worthy*:

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worthy : It contains chiefly some friendly debates of some opinions , which have been maintained against the Law, wherein I have so endeavoured to hold up the Law, as not to intrench upon the liberties of Grace, and so to establish Grace, as not to make void the Law, nor to discharge beleevers of any dutie they owe to God or man. And this discourse though weak, yet such as it is , I make bold to present to your Honour with your vertuous and noble Lady , and should onely convey it into your bosomes by prayer, did not my native Countrey and place to which your Honour is related , ingage me to adde a *Manchester* few words. A place it is which above many others God hath honoured, both in strengthening them to doe their duty, and preserving them in it , making them not onely a Rock against their enemies, but a refuge for their friends , the relievers of many places in danger, and the recoverers of many lost ; It is my earnest request to your Honour as bearing relation to them, that while they are in conflict , they may be eyed and relieved ; And when it shall please God the storme is over, your Honour would looke upon that place, in helping  
ing



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ing to adde to the *honour* of your name upon it, some further *name* of honour to it; And the God of all *grace* and mercy be still a *tower* of protection to them, and a *starre* of direction to you, that you may *know* how to *walke* in wisdome under all the *changes* of his providence to you, and make your *Honour* yet further *instrumentall*, to advance his cause, and promote his glory, and when you have *served* him in your *generation* here, take you to his *glory* hereafter; which is the *earnest* and *heartty* prayer of him,

*Whose all is but to serve*

*you in Christ,*

**SAMUEL BOLTON.**





## To the Christian Reader.



Thou art not I conceive such  
a stranger to these times  
but thou knowest, that as  
God hath communicated  
many truths; so hath Sa-  
tan sought to vent many er-  
rors; Hereby labouring to prejudice and  
weaken the reception of the one, if he could  
not prevaile to the entertainment of the other.  
Indeed, it is his best season for merchandizing,  
at such a time he finds most Chapmen, and  
in the heat of the Market while men are  
buying truths, he may hope to put off some  
of his own wares; which that he may make  
more vendible, he will seeke to passe them  
under as honourable notions, and not stick  
to language them into your hearts under as  
spirituall conceptions, as truth it selfe. He  
hath a long time walked as a prince of  
darknesse; and because he can deceive no  
longer in that shape, he now transformes  
himselfe into an Angel of light. He went  
a long time bare-faced, and was succe-  
full; when he was discovered he put on a  
mask

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mask, under which he hath walked many generations. And that being taken off also, he now dissembles the very visage of truth: Of all errors, none are more seductive then such which are handed to men under the notions of Free Grace, and none more destructive; they are poyson in the heart, poyson in the fountaine, I need not tell thee how many of this kinde have been vented, and entertained. For the reducing of those who are carryed away, the establishing of those who stagger, and the building up of those who are in some measure settled in the truth; this following Treatise being first preached (through the long and earnest importunitie of many friends) is now Printed.

Dr. Crisp in his Christ alone exalted: with others.  
The subject whereon this Discourse is founded, is the same which is made the foundation of theirs, which I chose the rather, that it might be evidenced to all, whose super-structure did most resemble the foundation; the Discourse it selfe is partly Doctrinall, wherein the received truth is laid downe and confirmed; partly Controversall, wherein the contrary Opinions are examined, and confuted.

First I say examined, and we have given them a fair triall, being willing to heare the



## To the Christian Reader.

the utmost they could say; This examination lyes in sixe Queries, viz.

1 Query. Whether this be any part of our freedome by Christ to be freed from the Law.

2 Query. Whether this be any part of our freedome by Christ, to be free from all punishments or chastisements for sinne.

3 Query. Whether this may consist with our Christian freedome, to be tyed to doe dutie, because God hath commanded.

4 Query. Whether the freemen of Christ, may not sinne themselves into bondage again.

5 Query. Whether this may consist with our Christian freedome, to do duties with a respect to the recompence of reward.

6 Query. Whether this be part of our freedome by Christ, to be freed from obedience unto men.

These are the maine inquiries, in which thou maist also read the contrary Doctrines which are now held forth by many as plainly confuted, as friendly debated; In which work my maine end hath been to convince the judgement, not to irritate the affections,

left



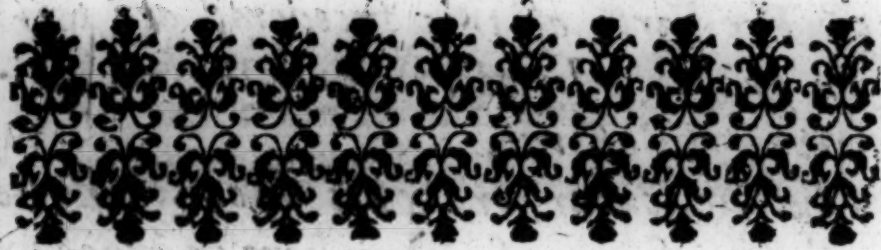
## To the Christian Reader.

least while I sought to be helpfull to grace,  
I might be serviceable to sinne, and whilst  
I indeavoured to cherish mens holiness, I  
should but draw out mens corruptions, and  
so run in vaine, And therefore I have de-  
sired to deale with things, more then per-  
sons; and rather to discover errours by  
Arguments, then by names. And it is my  
earnest desire that what is here made obvi-  
ous to thine eye, the God of truth would  
make evident to thy heart; and give unto  
thee and me sound judgement, that we  
may be able to discern of things that dif-  
fer, guide us in the wayes of faith and obe-  
dience, inable us to serve him while we  
live, smile upon us when we dye, and after  
death take us to himselfe, which is the all  
I can desire for my selfe, and the least I  
will desire for thee, who art

April 23. 1645.

Thine in the service of  
Christ to advance faith  
and obedience,

SAMUEL BOLTON.



A Table of the main things contained in this following  
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the doctrines contained in it. 1,  
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ibid.

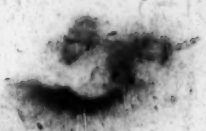
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ibid.

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The first table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of January 1844. The  
names are arranged in alphabetical order. The  
second table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of February 1844. The  
names are arranged in alphabetical order. The  
third table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of March 1844. The  
names are arranged in alphabetical order. The  
fourth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of April 1844. The  
names are arranged in alphabetical order. The  
fifth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of May 1844. The  
names are arranged in alphabetical order. The  
sixth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of June 1844. The  
names are arranged in alphabetical order. The  
seventh table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of July 1844. The  
names are arranged in alphabetical order. The  
eighth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of August 1844. The  
names are arranged in alphabetical order. The  
ninth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of September 1844. The  
names are arranged in alphabetical order. The  
tenth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of October 1844. The  
names are arranged in alphabetical order. The  
eleventh table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of November 1844. The  
names are arranged in alphabetical order. The  
twelfth table is a list of the names of the  
persons who were present at the meeting of the  
Committee on the 1st of December 1844. The  
names are arranged in alphabetical order.





THE  
TRUE BOUNDS OF  
Christian Freedom;

or,

A Discourse shewing the extents  
and restraints of Christian  
Liberty, &c.

Wherein the truth is settled, many errors  
confuted, objections answered:

And the whole applyed, upon this  
place of Scripture.

Joh. 8. vers. 36.

*If the Sonne therefore shall make you free, ye  
shall be free indeed.*



It is set down as a part of the  
sufferings of Christ, *Hebr.*  
12. 3. that he endured the  
contradiction of sinners. And  
among all the Chapters in  
the Gospell, there is none that sets down so  
great a part of the sufferings of Christ in this

B

kinde



## 2 *The Coherence of the Text.*

kinde, as this 8 of *John*, from the 12 *vers.* to the 59. which is the end of the Chapter, almost every Verse shewes you how the Jews set the pride of their obstinate and rebellious wills, against his Divine and infinite wisdom. There was nothing that Christ could speake but their rebellious hearts did cavill at it, and thwart and contradict him in it. Yet there were some among them, that the word had better effects upon, you see in the 30 *ver.* that though there were many contradictors, yet some were wrought upon, some beleaved: To those in particular, Christ directs himselfe, by way of Caution and encouragement, and tells them, if they did continue in his Word, they should know the truth; yea, and the truth should make them free.

Whereupon the Jewes answered (not those that beleaved, as appears by the 37. *ver.* for the same persons that thus answered, sought to kill him) *We are Abrahams seed, and were never in bondage to any man, how sayest thou, wee shall be made free?*

Christ might have returned this impudent Beza in 10- Cavill on them, by giving them to review *cum*, 32 *ver.* their former state under the Egyptians, Babylonians, and present condition under the Romanes, but passing by their corporall  
Rom. 18. bondage;

## The Coherence of the Text. 3

bondage; he proves them to be in Spiritu-  
 all, and foule bondage to sinne, 34 vers. He  
 that committeth sinne, is the servant of sinne,  
 but you commit sinne. And having shewed  
 them their present sinfull condition, hee  
 comes to tell them what shall be their future  
 doome, they must be cast out of the house,  
 though they were now in the Church of  
 God, yet they should not continue in it, they  
 must be cast out, as the Apostle saith, *Gal.* *Legē Came-*  
 4. 30. Cast out the bond-woman and her *ron. Myro-*  
 sonne. And this he proves by setting down *the. in lo-*  
 the condition of a servant and a sonne, the *cum.*  
 servant abideth not in the house for ever, but  
 the sonne abideth for ever. 35. verse. And  
 yet he leaves them not here under their sad  
 doome, but propounds them a way to pre-  
 vent it, and that is by endeavouring to get  
 free, and then sets down the meanes how  
 this freedome may be obtained, and that is  
 by the Sonne. \* Though the worke be diffi-  
 cult, yet he that abides in the house for ever,  
 he that is the Sonne can effect it: for if the  
 Sonne shall make you free, you shall be free  
 indeed.

\* *Conditio-*  
*nem filii*  
*subjungit,*  
*ut credant*  
*fieri posse ut*  
*per eum li-*  
*berentur.*

And thus have I carryed you down to my  
 text; and shewed the respects that these  
 words have to, and the dependance they  
 have upon the former words,

*Rulloc. 530.*



#### 4. The Doctrines laid down.

We shall now come to look upon it as intire, of it selfe. *If the Sonne shall make you free——*

In which you may observe an *Antecedent*, and a *Consequent*; or, first, a *Supposition*, *if the sonne shall make you free*: secondly, a *Concession*, *then shall you be free indeed*. But give me leave to branch it forth in these foure particulars.

First, Here we have a *Benefit expressed*, *Freedome*. *If the Sonne make you free*.

Secondly, We have the *Qualities of this freedome*, It is a true and reall freedome, *free indeed*.

Thirdly, We have the *Subject* of it, which sure are Belcevers. *If the Sonne shall make you free*.

Fourthly, We have the *Authour* of it, *Christ*. *If the sonne shall make you free*. That which is expressed, and that which is imployed, would afford four Conclusions

4 Conclusions from the text

1 That every man by *nature*, and in the *state of nature* is in *Bondage*.

2 That there are *some*, who are set free from this *Bondage*.

3 That those that are set Free, are set Free by *Christ*.

4 That such as *Christ* hath set free, they are free indeed——

I shall



## *The Main Doctrine propounded.* 5

I shall not speake distinctly to all these which I have propounded ; It will not sute so well with my designe in this work. The first Doctrine might challenge something by way of Introduction to what shall follow : and it might be serviceable to set off, and command this high priviledge of Spirituall freedome. Contraries, they do enlighten one another. Something of Heaven might be known from hell, and something of the excellency of our Spirituall freedome, from the consideration of our naturall bondage : A bondage, 1 to Sinne. 2 to Satan ; 3 to the Law. All which is first a soul-bondage ; and that Universall bondage : secondly, a Cruell bondage : thirdly, a Willing bondage : fourthly, a bondage out of which we are not able to redeeme our selves by price, or deliver our selves by power.

But this first Doctrine we shall let goe for present, and what I might here speake of it, I shall reserve to some Application. The other foure I will sum up into this one.

*Doct. That there is a true and reall Freedome which Christ hath purchased, and into Doctrin. ] which he hath instated all those who are true believers.*

And in this you have the whole Text.

The *Benefit* freedome: The *Qualitie* of it: true and reall: The *Subjects* of it, true Beleevers; and the *Authour* of it, Christ. If the *Sonne* shall make you free, then—All which makes this one Conclusion, That there is a true and reall freedome.

Now in the prosecution of this, we shall endeavour to do these three things. And so come to the Answer of those Queries which induced me to enter upon this Discourse.

1 We will shew you the *Quality* of this freedome here spoken of.

2 We will shew you the *Nature* of it.

3 We shall discover the *parts* of it.

And this briefly, that so we may come to that which I have chiefly intended.

1 For the *nature* of it, what freedome that is for kinde, of which Christ doth here speake, and into which Christ doth *instare* Beleevers. For the clearing of which, it is needfull to tell you that there are *four* kinds of freedome.

1 A *Naturall* freedome. 2 *Politick*.

3 *Sensuall*. 4 *Spirituall*.

First, A *Naturall* freedome, such a freedome as is in every thing by nature, every thing in nature injoyes a natural freedome: but of this it is not spoken.

Secondly,



Secondly, there is a *Politick* freedome, which is freedome of such a Nation, such a State, such a Common-wealth, and Corporation; and of this the Jewes thought Christ spake; they vvere *Abrahams* seed, and therefore free; but of this Christ did not speake.

Thirdly, There is a *corrupt and sinfull* freedome, vvhich we expresse under the word *Libertinisme*: and the Apostle sets downe in the 5 *Gal. 13.* Brethren, yee are called unto libertie; but use not libertie as an occasion to the flesh; that is, as an occasion to sinne; this is fearfull, to turne the grace of God into wantonnesse, of whom the Apostle speaketh in the fourth of *Jude*, There are certaine men crept in unawares, who were of old ordained to the condemnation, ungodly men, turning the grace of God into lasciviousnesse.

Who perhaps did reason vwith them, *Rom. 6.* That they might abound in sinne because God hath abounded in grace; which was fearfull, no reasoning of a child of God. And of the same men the Apostle speaks in *1 Pet 2. 16.* As free, and not using your libertie as a cloake of maliciousnesse; that is, a pretence, or a colour to sin. But as the servants of God, &c. It is evill to



sinne, to *doe any act* of malicioufnesse, but much more to *cloake* it, cover it; and much more againe to *make* Christian libertie the *cloake* of sinne, that is most damnable; to make Religion, to make the truth of God, to make Christian liberty so dearly purchased, a cloake or pretence to sinne; or to take occasion to sinne by it, is a fearfull sinne.

But of this Christ doth not here speake, *this is our bondage, and not our freedome, as I shall shew you.*

Fourthly, There is a *spirituall* and heavenly freedome; a freedome *purchased* by Christ, *revealed* in the Gospel, *conveyed* to the Saints, as the great dowry of Christ to his Church and Spouse.

There are two great things Christ hath intrusted into the hands of his Church: First, *Christian faith*. Secondly, *Christian liberty*: and as we are to contend earnestly for the maintenance of the faith, as the Apostle saith, *Jude 3*. So also for the maintenance of *Christian libertie*, against all oppugners and underminers of it, *Gal. 5. 1*. *Stand fast in the liberty wherewith Christ made you free.* And much like to this is that of the Apostle, *You are bought with a price, be*

Jude 3

Gal. 5. 1

no more the servant of men, 1 Cor. 7. 23. But 1 Cor. 7. 23  
of this more hereafter.

In the generall then I say, the freedome  
into which Christ hath instated beleivers,  
is a *spirituall*, a *divine* freedome; a free-  
dome in opposition to our *former* bondage.  
Which clearely understood, would discover  
what our freedome is. We come to the  
second.

Secondly, What is the quality of this  
freedome?

There is one *qualitie* in the Text: I shall  
but adde two more to it.

First, It is a *reall* freedome, not an ima-  
ginary, not a fancied freedome; there are  
too many who are *imaginary* free, and  
really in bondage: but this is no imagi-  
nary freedome; it is a freedome *indeed*.  
a true and reall freedome, whom the Son  
makes free are *free indeed*.

Secondly, It is an *universall* freedome;  
a freedome which leaves us in no part of  
bondage: that looke what ever was any  
part of our bondage before; in our liber-  
ty now, we are freed from it, But we must  
take heed of taking any part of our *liber-  
tie* for our *bondage*: or of our *bondage* for  
our *libertie*; too many do: as I shall shew  
hereafter.

We

We were then in bondage to Satan, to sinne, to the law, to wrath, to death, to hell, &c. And by this priviledge are freed from all, &c. It is an universall freedome. Universall in respect of persons; all beleivers: and universall in respect of parts. We are free from all that was, or is any way part of our bondage: We are free from Satan, from sin, from the law: as I shall shew anon, &c.

Thirdly, It is a *constant* freedome: you are instated into a condition of freedome: a *state* of freedome, as you were before in a *state* of bondage.

If ever the Lords *Jubile* was proclaimed and pronounced in the soule, you shall never heare of a *returne to bondage* more; you shall never more returne into bondage to Satan; never come under the bondage to the Law more, &c.

And this Christ implies in the 8 of *John* 35. *The servant abideth not in the house for ever, but the sonne abideth for ever.* The Apostle expresseth the same under an allusion, *Gal. 5. 22.* where he distinguisheth between those who are under the law, and under the Gospel; the children of the *bond-woman*, and those of the *free*; the heires of the *promise*, and the servants of the *law*; the



the one must be cast out, saith Paul, and so Christ here: *The servant abides not in the house for ever; they shall not inherit, but the Son abideth in the house for ever; they shall inherit; they shall enjoy a perpetuall freedome, never again to return to bondage,*

3 We come now to the third thing propounded, the parts of this freedome.

Before I come to tell you what are the parts of our Christian freedome, I must necessarily tell you that freedome in generall is divided into these two branches.

First, *inchoate* freedome. Secondly, *consummate* freedome, or the freedome we enjoy in the way, and the freedome of our Fathers house: the one in Grace, the other in Glory.

We shall speake chiefly to the first: the freedome of *Saints* here in Grace, which is our *inchoate* freedome: and we will briefly lay down the parts of it, which are two.

1 Privative.

2 Positive.

We will begin with the first,

1 They are free from Satan: I say, beleevers are freed from Satan. Christ hath wrest us, and delivered us out of Satans hands. We were prisoners to Satan, even in his chains, but Christ hath delivered us. This is set down by way of parable in Luke 11.

21. 22. When the strong man keeps the house, all is in peace. But when a stronger shall come, he shall spoyle him of his armour, wherein he trusted, &c. But plainly in Heb. 2. 14. 15. Christ came into the world, that through death, he might destroy him that had the power of death, the devil.

Non pretio  
dato, sed  
manu po-  
tenti.

Christ freed us from the wrath of God by purchase, but from the devil by strong hand. Indeed he bought us out of the hand of his Fathers justice by price; but hee delivers us from Satan, as hee delivered the children of Israel out of Egypt, not by price, but by power; not by purchase, but by strong hand. And this is the first.

Reatus.  
Regnum.  
Macula.

Secondly, we are freed from sinne: there are said to be three things in sinne. 1 The guilt of sin. 2 The dominion of sin. 3 The defilement of sinne. I shall onely speake unto two of them, viz.

First, Christ hath freed us from the guilt of sin: yea of all sins which appears in this.

1 That none of our sinnes shall condemne us.

2 That none of our sins shall bring any fruits of wrath upon us.

3 That none of our sins shall be able to condemne us; Christ interposeth himselfe between us and wrath, that none shall be able to condemne us, Rom. 8. 1. There is no



condemnation to such as are in Christ, Christ himselfe shall asloone be called to account for thy sin as thou; if thou hast an interest in him, sinne shall never condemne thee, Christ hath satisfied for sin. *Deo et legi satisfacisti in Christo, qui in Christo es. Pif. non had potat.*

It were no justice for God to require the payment of Christ; nay to receive the full satisfaction of Christ, and to require any thing of thee. This God did, He laid on him the iniquity of us all, Isa. 53. and this hath Christ done; he paid God till he said, he had enough; he was fully satisfied, fully contented: *This is my well-beloved Sonne, in whom I am well pleased; in whom I am fully satisfied and appeased.* So the Apostle, *God was in Christ reconciling the world unto himselfe, &c.* Hee was paying himselfe out of the blood, scourges, and sufferings of Christ, and in that Christ made a full payment. Hence Christ saith, *I send my Spirit, and he shall convince the world, as of sin, so of righteousness, because I goe to the Father, and ye shall see me no more; that is, you shall see me no more in this kinde; you shall never see me againe as a sufferer, as a satisfier of Gods Justice for sinne more; I have done this. Indeed we should have seen Christ againe if he had not satisfied Justice; if but the guilt of one of those sins he bare had lyen on him unsatisfied* *in Mat. 12. 18. in quo complacui, in quo placatus sum. Lege Bez, in Mat. 3. 17.*



## 14 *Freed from the Guilt of sin.*

tified for, it would have held him under chains of death, the power of the grave, for ever; he could never have risen, much lesse have ascended and gone to the Father, if hee had not answered Justice to the full. And therefore the Apostle makes a challenge, he sets the death of Christ against what ever Sinne, Satan, Justice, or Law can say, *Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. He says not, Who shall accuse, but, who shall condemne? Indeed we may have accusers enough, Sin, Satan, Conscience, &c. but none can condemne; the issues of life and death are not in their hand. And as none of our finnes shall condemne us, so none of our finnes shall put us into a state of condemnation more; none of our finnes shall ever put us under the curse, under wrath againe: and that is the second.*

2 None of our sins shall bring any fruits of wrath on us. We are freed from all miseries, calamities, afflictions, punishments, which yet are the fruits of sin, as they may be conceived to be fruits of wrath, or have wrath in them.

If

*Freed from punishment of sin.* 15

If you take away the body, the shadow must needs be removed; sinne is the body, punishment the shadow that doth attend it and follow it: take away sinne, and then the punishments are also taken away, all Gods dispensations are in mercy.

1 For eternall punishments; all doe agree, those can never lay hold of any of those whom Christ hath freed from sinne, those whom he hath justified.

2 For other punishments that have part of eternall punishments in them, any thing of the nature of wrath, from those we are freed.

3 And from all that beare relation, subordination, to any eternall punishment: these certainly beleevers are for ever freed from.

I grant that God doth afflict those whose sin he yet pardons, but there is a great deale of difference, both in the *hand* whence they come, the *person* that beare them, the *grounds* of inflicting; the ends that God *aymes* at in the afflicting them on us: as I shall shew afterward.

God doth not afflict his people for sin.

First, as *afflictions* are part of the *curse* for sinne; so he cannot doe: So we all agree.

Secondly,



*Afflictiones  
piorum non  
sunt satis-  
factoria,  
sed castiga-  
toria.*

Secondly : as they are *payments* for sin, satisfaction for sinne, as if Gods *justice* were not full enough satisfied for sinne by Christ, but he had left something, for us to beare in way of satisfaction ; so the Papists say, (and therefore they penance and punish themselves) but so do not we.

Thirdly, God doth not afflict his people for sinne, as afflictions are the meer fruits of sinne ; for as they are the meere fruits of sinne, so they are part of the curse. Afflictions upon wicked men are meerely penall, part of the curse : there is nothing medicinall in them, they are the effects of meere vindictive justice, and not of fatherly mercy, &c. but afflictions on the godly, they are medicinall to cure us of sinne.

And this is the First. Christ hath freed us from the guilt of sinne, by which we can understand nothing else but that wrath, that punishment which is due to sin. Temporall, Spirituall, Eternall. And

1 From Eternall punishments. wee all agree God hath freed us.

2 From Spirituall, as they have relation to eternall? so we must needs conclude.

3 From Temporall, so far as they have relation to either spirituall or eternall punishments ; or, as they have any thing of wrath in them.

God



*Freed from dominion of sin.* 17

God hath thoughts of love in all he doth to his people: the *grounds* of his dealings tous in love, though the *occasion* may be sin, the manner of his dealings are love, and the *end* of his dealings are love. 1 Our good here, to make us partakers of his holinesse; as the Apostle saith. 2 Our *glory* hereafter, to make us partakers of his glory.

But now it is not so in Gods punishments of wicked men. Neither is the *ground* love, nor the manner love, nor the *end* love, all his *dealings* with them in this kind, they are *parts* of the curse, and *parts* of their demerits for sinne. And that is the first particular branch, he hath freed us from the guilt of sinne.

Secondly, Christ hath freed us from the Dominion of sinne, *Rom. 6. 14. Sinne shall not have dominion over you.* Why? for saith he, *You are not under the law, but under Grace.* Indeed while we were under the law sin had full dominion; it had not only possession in us, but Dominion over us. And that dominion a *voluntary*, a *willing*, a *free subjection* and resignation of our selves, to the motions and services of sin. Then we went downe *streame*, winde, and tyde; there was both *power* of lust, and lustfull

*inclinations* to carry us : this was the *tyde*, the other was the Wind.

But now being under *grace*; a covenant of *grace*, *interessed* in Christ, and set free by him; we are freed from the dominion and power of *sinne*.

Though still we have the *presence*; nay, the stirrings and workings of corruptions, which makes us to have many a sad heart and wet eye. Yet Christ hath thus farre freed us from *sinne*, it shall not have dominion; there may be the *turbulencie*, but not *prevallency* of *Sinne*: there may be the stirrings of corruption; as it was said of *Carthage*, that *Rome* was more troubled with it when halfe destroyed, then when whole. So a godly man may be more troubled with sin when it is conquered, then when it *reigned*. You shall still heare of its workings, but they are checked workings; rather workings for life, then from life: they are not such uncontrolled workings as formerly. Sin is under command; indeed it may get advantage and have a tyranny in the soule, but never *soveraignty* more: I say, it may get into the throne and play the tyrant in this or that particular act of sin, but it shall never be as a king more. It shall

never

*Plus Romæ  
negotii cum  
semitra  
Carthagine  
quàm cum  
integra.*

*Operat pec-  
catum sed  
fractæ ope-  
rationes.  
Non dicet  
paulus ne  
tyranidem  
exerceat  
sed ne reg-  
net. Theod.*



never reigne more, you shall never yeeld a voluntary willing obedience to sin. Sinne is conquered, though it still have a being in you. Saint *Augustine* sets down man under foure conditions; that is, before the law we did neither fight nor strive against sinne; under the law we fight, but are overcome; under grace we fight and conquer; but in heaven there is all conquest, and no combats more to all eternity. It is our happinesse here in grace, that there is a conquest, though daily combat: we fight, but we get the victory, sinne shall never have more dominion over us; those sinnes that were kings are now captives in us; they that were in the throne, are now in chaines. And what a mercy is this, where others are under the authoritative commands of every passion, of every lust; every sin hath command over them, no temptation comes but it conquers. A sinfull heart stands ready to entertaine every sinne, if it comes on with power, It is taken captive at pleasure, and with pleasure.

*Homo consideratur ante legem, sub lege, sub gratia, in pace. Ante legem non pugnamus, sub lege, pugnamus sed vincimur, sub gratia pugnamus et vincimus in pace ne pugnamus quidem. Aug. in Rom. ubi non est bellum, ubi pax perverse.*

But thou art free from it, sin is broken in the tempting; there is no allowing of sin in the understanding, the soul is not willing to allow of sinne as sinne under any notion



## 20 *Freed from the power of sin.*

*no closing with it in the will, no embracing of it in the affections; the workings of sin are broken and wounded, &c. You will never be willing captives to sinne againe: you may be captives, never subjects; sin may tyrannize, never reigne. The reigne of sinne doth denominate a soule under the power of sinne, and under a state of sinne. But sinne rather dies then lives in you. As you know a man that lives sickly; a man that is consuming daily he is said rather to die then live; to live implies a getting strength, and so sinne doth not: It is in a Consumption, dying daily.*

*It is dead judicially, Christ hath sentenced it. Christ hath condemned sin in the flesh; Rom. 8. 3. it had its dead blow in the death of Christ. And it is dying actually: as the House of Saul. It is in its decreasing every day. But only God hath chosen to put sin to a lingring death, a death upon the Crosse; for the greater punishment of sinne, that it might *sensum mori*, and for the further *humiliation* of Saints, that they might be put upon *exercise* of prayer, and cast upon the *bold* of their *faith*; and *exercise* their *faith* for the *daily* breaking of the power of sin and corruption in them, And so much shall serve*

*Beleevers freed from the Law. 21*

serve for the second. Christ hath freed us from sinne.——

Thirdly, Christ hath freed us from the Law; that is another part of our freedome by Christ. We are freed from the law, Rom. 7. 3, 6. *We are delivered from the Law, that being dead to it, we should serve in newnesse of spirit, and not in the oldnesse of the letter.* Gal. 2. 19. *I through the law am dead to the law, that I might live unto God.* Gal. 5. 18. *If ye be led by the Spirit, ye are not under the law,* Rom 6. 14. *Ye are not under the law, but under Grace.*

And this is another part of our freedome by Christ; we are freed from the law: But what this is we shall shew at large.

1 Wee are freed from the Ceremoniall law, which was a yoke which neither we, nor our fathers were able to beare, Acts 15. 20. But this is not all, here is but a small part of our freedome.

2 We are freed from the Morall law. First, as a Covenant say our Divines. It would save a great deale of trouble to say we are freed from the law, as a condition upon the obedience whereof we expected life. But take it in those words, we are freed from the law as a covenant; the enquiry will be then, what Covenant it is?



1 Some would have it a Covenant of *workes*, and yet will not have it *opposite* to the Covenant of *grace*.

2 Some would have it a Covenant of *Grace*, but more legally dispensed.

3 Some again would have it a *mixt* Covenant, mixt of the Covenant of Nature, and of Grace.

4 Some again would have it a *subservient* Covenant; a Covenant given to them in way of subserviencie to the Gospel and Grace.

5 And others would have it no Covenant, but rather the *repetition* of the Covenant of works made with man in innocency. And that God in giving of the law, did but *repeat* the covenant under which we did, and doe stand till we come over unto Christ.

And this God did with *mercifull* purposes, to *drive* us out of our selves, and to *bring* us over unto *Christ*: as the Apostle seems to speak when he demands this question, *Gal. 3. 19. But if the inheritance be not by the law, wherefore then serveth the law?* the Apostle answers, *the law was added because of transgressions till the seed should come*, that is, it was added to the promise, to *discover transgressions*, to make sin and wrath appear, to *sentence* and *humble* us for sinne. In

*Lex datur  
et gratia  
queratur.*

*short*



short to make us to see the *tearmes* under which wee stood ; that so we might be brought out of our selves, and brought *over* to Christ, that we might expect nothing in relation *to life* from the law, or from our *obedience* to it, but all from Christ, who is our righteousness and peace.

I shall not in this place *debate* these things, I have referred it to another place; onely I say, that the Scripture seems not to hold forth, that it was the *repetition* of a Covenant, but that it was a Covenant it selfe, *Exod. 19. 4. and 6.* and expressly in *Dent. 4. 13.* And the Lord declared unto you his covenant which he commanded you to performe ; even ten Commandements, and he wrote them upon two Tables of stone.

So that you see it is in expresse *tearmes* called a Covenant. And it is generally laid down by Divines as one part of our *freedom* by Christ, to be free from the law as a covenant. And therefore I conceive they doe not understand it to be a covenant of *grace*, onely legally dispensed ; because then it would be better said, that we are free from the *legall* administrations of it, then from the *thing* it selfe. But they conceive it to be a Covenant of *works* ; yet not of *life* and *death*, that we should stand or fall upon our

Posita, pro  
apposita, ho-  
est: promif-  
fioni adje-  
cta. Bez.

Fœdus operis  
et fœdus  
Gratie  
sunt subor-  
dinata et  
opposita.  
Alsted.

obedience or disobedience to it : So it were opposite to Grace, and could no way be consistent with it : so it would speake God contrary to himselfe, and to repent of his own mercy, seeing he had given the promise foure hundred and thirty yeares before, and the law was added to the promise ; and therefore cannot be conceived that it was opposite to it ; this were not addition to, but the destruction of the promise. Besides, it is said to be given in the hands of a Mediatour, which a Covenant of workes so understood will not admit of ; that will not beare with a Mediatour : as I shall shew at large afterward. So that when they say, that the law was a covenant of workes, they do not understand thereby that it was a Covenant of life and death ; then should it be opposite to Grace : But that it was such a Covenant of works which might in the dispensation of it consist with Grace. And though it stood upon opposite tearms to Grace, as the Apostle shews in his Epistle to the Romanes, in many places ; I will name but one, Rom. 10. 5, 6. Moses describeth the righteousness of the law, that the man that doth those things shall live by them ; but the righteousness which is of faith speaketh on this wise, vers. 9. That if thou shalt confesse with thy mouth the

Lord



Lord Jesus, and beleve in thy heart that God raised him from the dead, thou shalt be saved. But though it stood upon opposite tearmes to Grace, yet had it its *subservient ends* to it : as the Apostle shews at large in the third of the *Galatians*, in many places : take but one verse, the 21, where the Apostle saith, *Is the law against the promises, God forbid?* implying that though it stood upon opposite tearmes, yet had it its *subservient ends* to the promise, and Covenant of Grace : if which be their meaning, whether it were not better for distinctions sake, expressed by some other word, I leave you upon the sequelle to determine.

We will now returne to the *first particular* laid downe, viz. *that we are free from the law as a Covenant.* It is the distinction which is laid down usually in answer to the objections against the *obligation* to the law. The law may be considered as a *Rule*, and as a *Covenant*, when you reade the Law is still in *force*; It is to be understood of the *Law as a Rule*, not as a *Covenant*; Againe, when you reade the *Law is abrogated*, and that you are freed from the Law, it is to be understood of the law as a *Covenant*, not as a *Rule*, But yet in all this it is not expressed, what *Covenant* it is, the Apostle calles it

*Plane dici-  
mus decepif-  
se legem  
quod a dona  
non quoad  
justitiam.*

*the*



χαυὸ δια- the old Covenant, Heb. 8. 13. Under which  
 θύκν πα- they were and from which we are freed,  
 λαία δια- It could never give you *life*, it shall not now  
 θύκν- inflict *death* on you. You are *dead to it*, and  
 it is now *dead to you*; you have an expres-  
 sion in the 7 Rom. 3. 6. *The law hath domi-*  
*nion over a man so long as he liveth*, and his  
 Argument is this, *for the woman that hath a*  
*husband, is bound by the law to her husband,*  
*so long as he liveth, but if her husband be*  
*dead, she is loosed from the law of her hus-*  
*band, &c.* Among other interpretations,  
 Beza in which might be set down; I shall only sug-  
 Rom. 6. 14. gest this one, which yet is submitted to bet-  
 & in locum ter judgement by nature or covenant, the  
 citatum, law is your husband; you are under *subje-*  
*ction* to it, as looking by your *subjection* to it  
 to be *justified* and *saved*; and till the law as  
 a covenant, or husband be *dead* to you, and  
 you *to it*, for the Apostle makes them both  
 one, *vers. 4.* you will never look for *right-*  
*eousnesse* and *life* in another; Till the law  
 do kill you, and you are *dead to it*, you will  
 look for *righteousnesse* and *life* in *obedi-*  
*ence to it.* But when once the law hath *kit-*  
*led* you, and shewed you it is *dead to you*, and  
 can do you no good, and you are *dead to it*,  
 and can *expect* nothing from it, then will  
 you

you looke for life alone by Christ.

And this was the *Apostles* case, he was once one that expected, (as well he might) as much good from the law and his obedience to it as any man, *Rom. 7. 9, 10.* *I was alive,* saith he, *without the law once,* that is without the knowledge of the law once: But saith hee, when the commandement came, then sin revived and I dyed, and the commandement which was ordained to life, I found to be unto death, that is, I found instead of saving me, it killed me. It gave death instead of life. For saith he, sinne taking occasion by the law, deceived me, and by it slew me, that is, the law came in with an enlightning, convincing, accusing, condemning power, and laid me on my backe, did cleane kill me, I say I could expect nothing there, nothing from it as a covenant, And as the law was now dead to him, and could afford nothing to him, so was he now dead to the law, and expected nothing from it after: as he tells you afterwards, *Gal. 2. 19.* *I through the law am dead to the law, that I might live to God.* That is, the law having now slain me, I am for ever dead to it, I expect nothing from it as a covenant, all my life is in Christ. I look now to live by another. *I through the law,*  
that



that is, through the convincing, enlightning, condemning killing power of it, see that it is *dead* to me, and I to it: and can expect nothing from it, that is, as a *covenant* of life and death. It is dead to me, and I to it, and I look for all from Christ,—but thus much shall suffice to have spoken of the first. We are freed from the Law as a Covenant. Of which we shall speake more largely in the Answer to the Queries: We will come to other branches of our Christian freedome from the Law; which will hang upon this, if we looke upon it; as a Covenant of life and death.

Secondly, You are freed from the *maledictions* and *Curses* of the Law, The Law requires *two* things of them who are under it. Either, that you should *obey* the *precepts* which was impossible, in that strictnesse and rigidnesse the law commanded them.

Gal. 3. 10.

*Abrogata est  
lex quoad  
maledictionem  
non  
quoad dire-  
ctionem.  
Cheami.*

Gal. 3. or that we should *beare the penalties* of the Law which are insupportable. Either you must *obey* the commands, or *suffer* the *Curses* of the Law; Either doe Gods will, or *suffer* Gods will, in *forfeitures* of Soule and body: And in that sad *dilemma* those are who are under the Law, as a covenant,

Joh. 3. *He that believeth not is condemned already,*



*already, the wrath of God abideth on him, &c.*  
Therefore must needs be under the Curses  
of the Law.

But now those that are beleevers, they  
are freed from the law, as a covenant of life  
and death. And therefore are free from the  
*curses and maledictions* of the Law, the law  
hath nothing to *doe* with them, as touching  
their *eternall* state and condition.

Hence the Apostle, *Rom.8.1.* *There is no  
condemnation to them that are in Christ,* that  
is, to them who are not under the law:

Were you indeed under the law as a co-  
venant, there were condemnation, nothing  
else but condemnation. Though the law be  
not able to *save* you, yet it is able to *condemn*  
you, though not able to *bestow* the blessing;  
yet it can *pour* the *curse* upon you, *Gal. 3.*  
*10.* *As many as are of the works of the law,*  
(that is under the law, as a covenant that  
look for life and justification thereby) *they*  
*are under the curse.* And he useth this Argu-  
ment, For it is written: *Cursed is he that*  
*doth not obey in all things, declaring he must*  
*needs be under the curse;* because it is not  
possible to *obey* in all things, and to *faile* in  
any, you are left under the curle.

*Lex nos reos  
facit iuben-  
do, & non  
adjuvando,  
Aug.*

So that I say, were you under the law,  
the

the law is able to condemne you : though it cannot *save* you, *Rom* 8.3.

*Christus iustus longe fortior ad servandum per gratiam quam in iustus Adamus, ad perdendum per naturam.*  
Beza.

But now being in Christ, Christ hath freed you : from the *curse* of the law, and that by bearing this curse for you : as the Apostle, *Gal.* 3. 13. *Christ hath redeemed us from the curse of the Law, by being made a curse for us :* hee doth not onely say by bearing the curse for us, but by being made a curse for us. For it is written ; *Cursed is every one that hangeth on the tree.* And this is another *benefit* flowes from it. You are freed from the law as a Covenant, and so from the *curse* of the Law, the Law cannot passe sentence upon you, it cannot condemne you. 1 You are not to be *tryed* in that court. 2 *Christ* hath satisfied it to the full.

*\* Fuso sanguine sine culpa omnium culpae Chirographa deleta sunt.*  
Aug.

And this priviledge is not onely for *present*, but for *ever*, though you should sinne, yet the law cannot pronouncethe curse on you ; because you are not under the Law, because ye are freed from the curse of the law : and the curse can never take hold on thee. A man will never be afraid of that *Obligation*, which is made voyd, the *Seale* torne off ; \* the *writing* defaced : nay, not only *cancel'd* and crost, but torne in pieces :  
why



why thus hath God dealt with the law to  
 beleivers, as touching its obligation to the  
 curse ; its power to sentence and condemne ;  
 the Apostle tells us, *Col. 2. 14.* He hath  
 blotted out the band-writing of Ordinances  
 that was against us, which was contrary to us,  
 and tooke it out of the way, nailing it to his  
 crosse ; By hand-writing of Ordinances, I  
 conceive is not meant the Ceremonial Law  
 alone; but the Morall too, so farre as it was  
 against us. So farre as it did bind us over to  
 the curse ; and the Apostles Gradation is  
 here observable, he hath blotted out, but  
 least this should not be enough, least any  
 should say, it is not so blotted out, but it may  
 be read, therefore he adds, he hath taken  
 it away. But least this should not be enough  
 neither, least some might say ; yea, but it  
 will be found again, and put in suit afresh :  
 therefore he adds, he hath nailed it to his  
 crosse, he hath torne it in pices, never to  
 be put together more. The law shall never  
 have any thing to shew for the sinnes of be-  
 leeuers, Indeed it hath blacke bills, bloody  
 indrements against such who are under it :  
 but it shall never have any thing to produce  
 against thee, who hast an interest in Christ ;

*Non contem-  
 tus eo quod  
 dixerat Su-  
 periori versu  
 omnia pec-  
 cata condo-  
 nata, Sub-  
 neclit ipsum  
 Chirogra-  
 phum esse  
 deletum. Sed  
 fortasse non  
 ita deletum  
 quin possit  
 lis nova su-  
 boxiri, addit  
 igitur è  
 medio in su-  
 per esse sub-  
 latum, sed  
 fortasse ser-  
 vatur alicu-  
 bi abscondi-  
 tum & pro-  
 feretur in po-  
 sterum, imo  
 inquit est  
 cruci affix-  
 um, i. e. de-  
 laceratum,*

&c. Daven. *In locum.* Abrogata lux quoad vim damnatoriam,  
 non quoad vim directoriam. Dav. 2lib.

I may say of such, as the Apostle doth in another sense, *against such there is no law*. As there is no law to *justify* them, so there is no law to *condemne* them.

This the Apostle shews plaine, *Rom. 8. 34. Who is he that condemneth, it is Christ that dyed*. He sets the death of *Christ* against all that can be brought: and it is evident.

\* *Damnati  
linguam non  
vocem ha-  
bent.*

First, That *Court* cannot condemne, because that *Court* is *condemned*, the curses, judgements, and sentences of it are *made* invalid, and of no power \* men that are condemned, they have a *tongue*, but no *voyce*. So here, though the Law have a *tongue* still to accuse, yet hath it no *power* to condemne, it cannot fasten condemnation on you.

Secondly, That *Court* cannot condemne you, because you are not *under* it as a *Court*, you are not under the law as a covenant of life and death. If you be in *Christ*, you are under a Covenant of *Grace*,

Thirdly, That *Court* cannot condemne you: because you are not under the condemnation of it, you are under the *conduct*, but not under the *curses* of it, you are under the *precepts* (though not as the Law doth hold them out, upon these termes doe this and live,) but you are not under the *penalty* of it.

Fourthly,



Fourthly, againe, that Court cannot condemne you, because Christ in our person and *stead* was condemned by it, that wee might be freed, *Gal, 3. 13.* Christ hath redeemed us from the curse of the law being made a curse for us. \* It may condemne sinne in us: but cannot condemne us for sinne.

\* *Lex retinet aliquam vim condemnandi, quia*

Fifthly, that Court cannot condemne, because you have appealed from it: you see this in the *Publican*, he was arrested; dragged into the Court of justice, sentenced and condemned: but this takes no place because hee makes his appeale; God be mercifull to me a sinner: hee flies to Christ, and saith the Text, *he went away justified.* So that Court (provided your appeale be just) cannot condemne, because you have appealed to the Court of *Mercy.*

*peccatum arguit, & condemnat in ipsis fidelibus, quamvis non fideles. Amel. Luke 18,*

Indeed, there be many who make a false appeale: they appeale in part, not wholly; they will trust part on Christ, and part on themselves. Many that appeale to Christ for *salvation*, who do not appeale to him for *sanctification*; this is false.

Many who appeale to Christ before they be cast in the former Court; before  
D they

they be *humbled*, convinced, condemned in the law.

Luk. 18. 13

You may reade what kinde of appeale will doe you good in the poore *Publican*; he seems a man cast and condemned in the Court of the law, and thereupon makes his appeale to Christ in the Gospel: Read the words, it is said of him, *He stood as farre off, and would not so much as lift up his eyes to heauen; but smote his breast, saying, God be mercifull to me a sinner.* Here was a three-fold demeanour, and it answers to a three-fold affection in him. First, *he stood as farre off*; and this answers to his feare and consternation: He would not *so much as lift up his eyes*; this answered to his shame and confusion: *He smote his breast*; this answered to his sorrow and compunction: and being thus cast he then appeales: *God be mercifull to me a sinner.*

In brieft then, if thy appeale be right, and such as will doe thee good; 1 It must be a *totall*, not a *partiall* appeale; you must not come to Christ for some reliefe onely, but for *all*. Christ must have the honour of all. 2 It must be an appeale for Grace as well as *mercy*; for sanctification,



as well as salvation; to bee made holy by Christ, as well as to be made happy by Christ. 3 It must be the appeale of a man humbled and cast in himselfe. No man will appeale to another Court, till first he be cast and condemned in the former; So here we cannot appeale to Christ, till first we be cast, condemned by Moses, and this the Apostle shewes, Rom. 3. 9. *We have proved both Jewes and Gentiles to be all under sinne. As it is written, There is none righteous, no not one; there is none that understandeth, none that seeketh after God.*

Rom. 3. 9.

There is the indictment, and the accusation of the law, and in vers. 19. you have the sentence; or judgement upon it; and there the Apostle tells you the reason, why the Law saith this; it is that every mouth might be stopped, and all the world may become guilty before God. Now when the law hath accused, when it hath sentenced us; stop our mouthes, and we become guilty; now comes the sinner to make his appeale from the Law as a Covenant: to Christ as a Saviour: he lookes for nothing from Justice, but all from mercy.

And having thus appealed, the Law hath no more to doe with him; he is not

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under the *sentence*, the penalties of the law: he is out of the reach of it. The law can take no hold of him for condemnation: hee is fled to Christ, hee hath taken *sanctuary* in him.

And what a *priviledge* is this, that you are free from the curses and penalties of the law; that if the law threaten, Christ *promiseth*; if the law curse, Christ *blesseth*? this is a high *priviledge*: if God did but let one sparke of his wrath and displeasure fall upon your consciences for sin, you would then know what a mercy it were to be thus freed.

Thirdly, You are freed from the *Indictments and accusations* of the law, *Rom. 8. 33.* *Who shall lay any thing to the charge of Gods Elect?* One would thinke this a strange question, *Who shall?* why there is enow will lay to their charge.

I *Satan*, he is ready to lay things to their charge; he is called, *Revel. 12. 10.* *the accuser of the Saints night and day*; hee is the great *Calumniator*, ever preferring *Bills* of indictment against the Saints: sometimes he *accuseth* God to man, as you see he did with our first Parents, where he charged God with envy to his creature, as if he had forbidden them  
that



*the Indictments of the Law.* 37

that tree, because they should not be wise enough : and you see how ordinary it is with him, either to accuse Gods mercy, when he tells them they may sinne, and yet God will be mercifull ; or his Justice, that if they sinne, there is no mercy for them. As he stretcheth Gods justice above the bounds of the Gospel ; so he stretcheth Gods mercy above the bounds of his truth.

And as he accuseth God to man ; so man to God. 1 Either by way of complaint, as you see in *Iosua*, *Zach.* 3. 1, 2, *Zach.* 3. 1. 3, 4. And thus he is ever laying crimes, and preferring Bills against the Saints. So that in all his temptations we may say, as the man to *Iosab*, when he asked why he killed not *Absalom* ; Thou thy selfe heard what the King commanded, that *Absalom* should not be hurt ; and if I had done this thing thou thy selfe would have been the first would have accused me to the King. So may we answer Satan ; Thou thy selfe dost know that God hath forbidden this thing : and if I should have done it, would not thou have beene the first that would have accused me to God ? This is Satans way, he is first a tempter to draw us to sinne, and then an accuser to accuse us to God

D 3

for

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for sinning. 2 Or by way of *suspicion* and *conjecture*; as it was with *Job*, God *commends* him, Satan *condemns* him: as if he knew *Job* better then God himselfe. Nay, and though he could not condemne his actions, yet he would quarrell with his *affections*; Surely, what ever his *actions* are, yet *Jobs* intentions are not good; which was as much as to tell God that he was deceived in *Job*, for certainly, what ever thou thinkest of *Job*, yet *Job* doth not serve thee for nought; he is a *mercenary* fellow, one that serves thee for loaves, belly-blessings: thou hast heaped outward favours on him, and hast made a *hedge about him*; fenced him in thy favour that nothing can annoy him. So that you see there are those that will lay to the charge of Gods people. Satan will accuse.

Job 1.

Job 16.

\* *Vocem*

*habet, vim*

*non habet*

*damnatus.*

But now Satan cannot condemne; the *issues* of life and death are not in his hands, nor shall his accusation take place with God against us. \* A man condem-

ned himselfe though hee have a voyce, yet he hath no power; his testimony is invalid against other, &c. Satan is a condemned wretch, and all his accusations shall take no place with God against his

Saints



*the accusation of the Law.* 39

Saints. You see in *Joshua*; though his accusation was true, *Joshua* was in his filthy garments, yet God would not owne it, *Zach. 3.* The Lord rebuke thee, *Zach. 3. 4.* Oh Satan. Is not this a brand pluck't out of the fire?

2 Yea, but not onely Satan, but wicked men may accuse us too. Sometimes justly, of sins committed, but forgiven; and herein they shew their malice and want of Charity; not forgetting that which God hath forgiven. Sometimes unjustly of things they never did; as *Potiphar's* wife accused *Joseph* of incontinency, because he would not be incontinent. And *David* complaines, *They laid to his charge* *Quantum the things he never did:* the like in *Da- ille accusat- viel.* But none can condemne us, *vitium me-*

3 Yea, but not onely Satan and wicked men, but conscience it selfe may lay things to our charge. Conscience may accuse, and then how can we say, who shall lay any thing to the charge of Gods elect? Conscience, I say, may accuse: 1 Sometimes bringing true light. 2 Sometimes false information. 3 Sometimes returning old Bills cancelled, and crossed long agoe.

In the first we are to listen to the ac-  
cusations

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Si non monendo, mordendo.

accusations of conscience when it doth charge us truly; *Josephs* brethrens, conscience accused them when they were so evil intreated in *Egypt*, and tels them, *they were verily guilty of the wrong done to Joseph.*

So *David*, after he had numbred the people, *his heart smote him.* Conscience was not a *bridle*, but it was now a *whip*; it was not a *curb*, and therefore now a *scourge*: he did not hearken to the warnings, and therefore feels the *lashings* of conscience: and when conscience doth justly accuse us; when it comes in with evidence according to the Word, we must heare; for there *God speaks.* If a *Diall* be not set by the *Sunne*, it is no matter what it sayes; but if it goes by the *Sun* wee must hearken to it: So if Conscience do not speake according to the Word, we need not matter its accusations: but if it speak according to evidence there, it is good to listen to it.

2 Sometimes Conscience brings in false informations; it will perhaps tell you those things to be sinne vvhich are not: and here it is an *erroneous* conscience; we are not to beare it. 3 Sometimes it will bring in *old cases*, answered and satisfied long agoe: then it is a quarrellsome conscience: Conscience in this case is like



a contentious troublesome fellow at Law, and God will deale with it as an honest *Judge* doth with such a contentious quarrellsome fellow ; he casts all out of *Court*, as matters not worth hearing ; or things that have beene determined long agoe. These accusations shall not take hold of the soule. In this *case* I may say, when *conscience* condemnes, God is greater then conscience to *acquit* and absolve the soule.

4 Yea, but there is a fourth , which is ready to lay to the charge of Gods people , and that is the *Law* : The Law may accuse, &c. And how then is it said, Who can lay any thing to the charge of Gods people ? and if the Law may accuse, we cannot be said to be *free* from the indictments and accusations of the Law ?

I answer : If we speake of sinnes pardoned ; neither hath *Conscience*, nor *Satan*, nor the *Law* any right to accuse the people of God. God hath justified, and who then shall accuse ?

Indeed while wee are *under* the Law, *before faith* ; we are both under the accusations, judgements, and sentences of the Law. The Law doth not onely accuse  
us,

us, but the sentence and curse takes hold of us.

1 It *accuseth* us, *Joh. 5. 45.* as Christ told them that would not beleeve in him. but looked for justification by the *Joh. 5. 45.* law; *Do not thinke that I will accuse you to the Father, there is one that will accuse you; even Moses in whom ye trust: that Law which they looked to be justified by, should accuse them.*

2 It doth not onely accuse us, but sentence us; yea, and the sentence and curse takes hold of us, *Joh. 3. 18.* He that beleeveth not is condemned already. And in the 36. vers. He that beleeveth not, the wrath of God abideth on him.

So that while you are under the Law, before faith and interest in Christ, the law doth not onely accuse; but the Law doth condemne.

But now those that have an interest in Christ. 1 The law cannot accuse them of sinne before Grace; because they are pardoned; and this accusation is made void. 2 The law cannot accuse of sinne after Grace, sinne after a pardon. They are not under the accusations, arrests, sentences of the Law.

1 I say, the Law cannot so accuse us  
of



of sinne, as to call us into that Court, as the word doth signifie, *Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect?* Or rather, who shall call into Court. The word doth not onely signifie to accuse; but in *ius vocare*, to call into Court? *τίς ἔγκλη- λίσαι; of*  
 And so neither the Law, Justice, Con- *ἔγκλησις.*  
 science, Satan, can accuse us, to call us in- *quod signi-*  
 to Court; the Court of the Law. For we *ficat, accu-*  
 are (when beleivers) freed from it as a *sare, in ius*  
 Court, as a Covenant, and so from the *vocare.*  
 judgements, sentences, condemnations, *Pass.*  
 curses, and accusations of it. If it send any of its *Officers* out to accuse us, and attach us for sinne, we may refuse to obey, to come in and *appeare*; because we are to be tried by another Court; we are to be *tryed* by the Gospel. And did Gods people, when they have sinned, go to the right Court, they might both *sooner* get sorrow for sinne, and assurance of pardon of sinne; they would finde *more* sorrow and lesse *horror* for sinne.

2 When I say, we are freed from the accusations of the Law: I meane accusations of it as subordinate to condemnation.

There is a two-fold accusation,  
 First,

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First, An accusation to *conviction* and *humiliation* for sinne,

Secondly, An accusation to *sentence* and *condemnation* for sinne, the Law accuseth and condemneth also, all the accusations of the Law to them who are under the Law, they are *subordinate* to Sentence, Judgement, and condemnation for sinne: the Law accuseth and also condemneth all them under it. But all the accusations of the godly for sinne they are in subordination to *conviction* for sinne and *humiliation* for it, and so subordinate to life and salvation, &c. And so I conceive the Law may *accuse* those who are yet the *Freemen* of Christ. It may discover to them how farre they come short of the glory of God, how farre they have erred and wandered from the paths of righteousness, &c. and accuse them for it, but this accusation is to humiliation, not to condemnation. As I shall shew hereafter: either this must be so, or else you must deny the Law from being a Rule.

1 *Quere.*

But here two *Queries* are propounded. Whether the Law may justly accuse us, seeing we are not under it.

Im



In brieft I answer, we are not under the *curses*, but wee are under the *com-  
mands* of it; wee are not under the Law for *judgement*, but we are under the Law for *conduct*. So farre as we walke not according to it, as a Rule, it hath an *accusing power*, though we are taken out of the condemning power of it. There is no further power left in the Law then for our good, our humiliation; our edification. And this is onely a power for our good, and our furtherance in Grace.

*Answ.*

Whether the law is *just* in its accusation of us, seeing we doe not sinne. And that is founded upon the former; if it be true, that we are freed from the law as a Rule, or as a Direction of *Life*, (which yet so to be freed were not a part of our freedome but our Bondage) then our breaches of the law are not siene; if no law for us, then wee doe not sinne in the breaking of it, no more then we doe, if we breake now the lawes of *Spaine*, or any other Nation, which is no law for us: as some doe seeme to exemplifie this.

2<sup>d</sup> *Quere.*

D.C. Seems to speake to this purpose in his, *Christ alone exalted. p. 245.*

These two *Queries* the invalidnesse of them, and danger of them, we shall shew afterwards; In the meane I must tell you,

46 *Beleevers freed from the rigour*

you, that the Law in its *directive power* doth remaine to us. And this must needs be plaine from *Galatians 3. 17.* *The Law was given 430 yeares after the Promise.*

1 *Arg.* If the Law was given 430 yeares after the Promise, then either as a *Covenant*, or as a *Rule*,

But as a *Covenant* it could not be given; for then were God contrary to himselfe, first in giving a *Covenant of Grace*, then of *workes*. And therefore he gave it as a *Rule*. to discover to us after justification by the Promise, a Rule of walking with God to all manner of pleasing.

2 *Arg.* That can never be said to be part of our *Freedome*, which is a part of our *Bondage*: or that can never be said to be part of our *Bondage*, which is part of our *Holinesse*. But conformity to the Law, and subjection to the Law of God is part of our holinesse: Therefore it can never be said to be part of our *Bondage*. Indeed there is a *Two-fold subjection*. The Subjection of a Son, and of a Slave. We are freed from the one, the subjection of a *Slave*, this was part of our *Bondage*; but not from the other, the subjection of a Son,



*of obedience required in the Law. 47*

Son, it is part of our *Freedom*. But I will not anticipate my Discourse, wee shall come to speake to this at large in our following Discourses.

Fourthly, We are freed from the *rigour* of obedience required in the Law, wee are not freed from *exact* obedience; but from that *rigour* of obedience which the Law required unto salvation.

First, The Law did not only command *difficult*, but *impossible* things of us; it laid a *yoke* upon us which we could not bear, and it would not, nor could it give us the least *assistance* and concurrence. Like the Scribes and Pharisees, who laid *heavie yokes and burthens* upon mens shoulders; but would not touch them with one of their fingers: So the Law, it laid heavy yokes upon us, but gives us not the least assistance and concurrence of *strength* for the doing of it. *Iubet, sed non iuvat*, It commands, but it gives no strength, no *Grace*. And therefore Divines have compared this *rigour* in the Law to the *Bondage* of Israel under *Pharaoh*, who required the *sale* of bricke, but afforded no *straw*; So the Law requires the full tale, it abates of nothing in the command, but it gives no assistance and concurrence for the doing

*Lex moralis electis abrogata est quantum ad rigidum suum postulatam, adeoque quantum attinet ad iustificacionem, & maledictionem, Alsted. Opera reuocantur non exiguntur ad severum legis examen. Calv. Lex reos faciebat iubendo & non adiuvando: gratia adiuvat ut quisque sit legis factor. Aug. Lex iubet tantum nihil operis affert. Theophil.*

of

48 *Beleevers freed from the rigour*  
of it ; it answers us there as the Priests did  
*Judas* , See thou to that.

But now in the Gospel wee are freed  
from impossibilities, here *omnia possibilia*,  
all things are possible, not in respect of us,  
but in respect of God, who hath underta-  
ken to work all our works in us, and for us ;  
Chrysostome blesseth God , that that which  
God required of him , he had given to him.

Indeed the works of the Gospel are as  
great as any workes of the Law , nay,  
greater, viz. to beleeve, which is a greater  
worke then to doe all the duties of the  
Law ; But God hath given us more  
strength , we have Communion with the  
power and strength of Christ. As with-  
out whom we can doe nothing : So with  
whom wee shall be able to doe all things.

A weake Christian, and a strong Christ  
shall be able to do all ; Nothing shall be  
too hard for that man, that hath the strength  
of Christ to inable him, and the Spirit of  
Christ to worke with him ; If God com-  
mand the works of an Angel, and give us  
the strength of an Angel, all will be easie.

The workes commanded may be diffi-  
cult in respect of divine imposition ; but yet  
they are easie in respect of divine coopera-  
tion : the law was a spiritual law , but the

Gospel

Isa. 26.12.  
Quod à me  
requiris ip-  
se donasti  
prius.

Chryf.  
Inbet, &  
juvat : lit-  
tera jube-  
tur, spiritu  
donatur.

John 15.5.

Phil. 4.13.

Decalogus  
est lex spi-  
ritualis, E-  
uangelium  
lex spiritus.



Gospel is the Law of the Spirit, Rom. 8.2. Decalogus  
and doth therefore inable to doe, what it *est lex spi-*  
commands to be done: take one instance, *ritualis, E-*  
Rom. 6. 12. the Spirit enioynes that we *vangelium*  
should not let sinne reigne in our mortall *lex spiritus.*  
Bodies. There is the command, and reade *2 Col. 16.*  
the 14. verse. Sinne shall have no domini-  
on in your mortall bodies. There is the pro-  
mise, and hee alleadgeth this reason: for  
you are not under the Law, but under  
Grace: as if he had said, had you been un-  
der the law you could not have expect-  
ed such assistance, but you are under grace,  
and therefore shall have that power.

Secondly, This vvas the rigour of  
the Law, that the law required obedi-  
ence in our owne persons, it would not  
allow of any to doe or worke for us, nor  
any help to us in the doing of it, we are  
now freed from this rigour, and God will  
accept of our obedience by another.

There was a two fold debt we owed to  
God.

1 The debt of sinne.

2 The debt of service.

These two, the debt of sinne and ser-  
vice, were both transacted upon Christ,  
and he hath fulfilled all righteousness,  
*legis & crucis*, for us, hence we are said

# 50 Believers freed from.

to be compleat in Christ, though we be imperfect in our selves.

Lex perfe-  
ctam obe-  
dientiam  
& dilecti-  
onem exi-  
gens om-  
nem imper-  
fectionem  
damnat, ni-  
si rigore  
mitigato.  
Calv.

Non relin-  
quitur pœ-  
nitentia lo-  
cus in lege.  
Camer.

Thirdly, This was the rigor of the Law. that it required *universall, actuall*, as well as personall obedience, yea and with that rigor, that if you failed in one tittle, you were gone for ever, Gal. 3. 10. *Cursed is he who obeyes not every thing written in the booke of the Law to doe it.* Here vvas 1 Obedience, and 2 personall obedience, and 3 *Universall* obedience required, and 4 that universall *actuall*, nay and 5 that constant and perpetuall, if he failed in any tittle, nay, and at any time, he comes under the curse. All your desires, all your endeavours would not serve the turne; if you failed in the least tittle, you vvere gone for ever; no repentance, no teares, no prayers, no future care vwould make it up. Though the Gospel doe admit of repentance, yet the Law will not owne it. It looks for *exact* obedience to every tittle: From this rigid obedience hath God freed you. And God is pleased for *universall actuall*, to accept of *universal* habituall obedience, Psalm 119. 6. *Even respect to all his Commandements.* Though there be failing in *action*, yet where there is truth of *affection*, God can owne it.

In



In the Gospel God accepteth of *affections* for *actions*, of *endeavours* for *performances*, of *desire* for *ability*. Here is all, a Christian he is made up of *desires*, of *mourning*s, *thirstings* and *bewailings*. O's that *my wages* were directed: and oh *miserable man* that I am! here is Gospel perfection. *Adams* want was rather *will* then *power*, ours rather *power* then *will*; there is *will* to doe, but wants *power* to doe: Not that the *will* is perfect; for as vve cannot doe the things we *would* doe, there is *flesh* in our members; so wee cannot *will* the things we *should* will; there is *flesh* in our wills; but yet I say, the fayling of Gods people is more for want of *power* then want of *will*; there is *will* to doe, but there wants *power* to doe, as the Apostle, *To will is present with me, Sec. Rom. 7. 18. But how to performe that which is good I finde not.* And God hath mercy for *can-nots*, but none for *will-nots*: God can distinguish between *weaknesse* and *wickednesse*. While thou art under the law, this *weaknesse* is thy *wickednesse*, a *sinfull weaknesse* and therefore God hates it. Under the Gospel he looks not upon the *weaknesse* of Saints as their *wickednesse*, and therefore he pitties them. Sinne makes those who are

## 52 *Beleevers freed from*

under the Law the *objects* of Gods hatred; Sin in a *Beleever* makes him the *object* of Gods pittie. Men you know *hate poyson* in a roade, but pittie in a *man*. In the one it is their *nature*, in the other their *disease*; Sin in a wicked man is as poyson in a toad; God hates it and him, it's his nature; but sin in a childe is like poyson in a man; God pitties him<sup>e</sup> he pitties the Saints for sinnes and infirmities, he hates the wicked. It's the ones nature, and the others disease.

Fourthly, This was againe the *rigour* of the Law, that it *inforced* it selfe upon the Conscience with *threats* and with *ter-*

Non πνεῦ-  
μα δουλεί-  
ας, vel δου-  
λίας, sed  
πνεῦμα  
δυναμeos,  
καὶ ἀγά-  
πης.

Abrogata  
est Lex non  
quoad obe-  
dientiam,  
sed quoad  
modum o-  
bedientiae.

Abrogata Lex quoad justificationem, accusationem, condemnati-  
onem, coactionem, &c. Chemni.

*ronr*; but now the Gospel comes other-  
vise, with beseeches and love. *I beseech*  
*you brethren by the mercies of God, Rom 12.*  
1. In the Gospel the spirit is not a spirit  
of bondage and fear, but a spirit of power  
and love, as you see, *Rom 8. 15. 2 Tim. 1. 7.*  
The Law urgeth obedience upon paine of  
eternall death, *Dent. 27. 16. Gal. 3. 10.*  
and it *enforceth* it by *terroure*, but the Gos-  
pel by *sweetnesse* and love, all *terroure* is  
gone. The booke of the Law was placed  
betweene the *Cherubims*, and upon the  
Mercy-seat, to tell us under the Gospel;

that



that every Law comes now to the Saints  
from the *Mercy-seat*.

All rigor is now gone, and nothing but *sweetnesse* is the motive to it, and the principle of your obedience. *It is the love of Christ which constraines, as the Apostle, 2 Cor. 5.14.* And nothing more powerfull then Love; things impossible to others, are easie to them that love; Love knowes no difficulties; *My yoke is easie, my burthen is light;* Love is an affection that is not to be posed with duties or difficulties to the person beloved; *Jacob* served a hard prentiship for *Rachel*, and yet saith the Text, *He esteemed the time little, because he loved her.* Love doth shorten time, and facilitate labour. When *Achilles* was demanded what enterprises he found the most easie of all he had undertaken in his life, he answered, those vvhich he undertooke for a friend. This is the spirit which God implants in his children, not a spirit of feare, but a spirit of love; which is the spring of all their actions, and makes those things

*Liber amur à coactione legis, Deus exigit obedientiam, sed non cogit minus, & terriculis, ut prius, quoniam Spiritu Dei sic scripta est in cordibus justificatorum, ut spontaneam gratitudinem Deo juxta Legem præstare parati sunt, Pareus in Rom. 6.14.*

*Mat. 11.30. Eo quod jugum grave, quod tuum leve. Filiis Dei lex non tam imperat, quam monstrat obedientiam, quâ gratiæ auxilio spontanea Deo præstatur. Sicut dicitur in lege Domini voluntas, Psa. 1.3. jugum meum leve, Mat. 11.20. Pareus in Rom. 6.14. Distin. 8. Amor meus, pondus meum, eo feror, quocunque feror, Aug.*

#### §4 How Beleevers are freed from

which otherwise would be tasks and burthens, refreshments and delights.

*Justificati sunt potius in lege, quā sub lege.* A Godly man takes in what ever concernes his happineffe by faith, and layes out what ever concernes his dutie by love: Faith and love are the all of a Christian, the Apostle saith so, Gal. 5. 6. For in Christ Jesus neither Circumcision availeth any thing, nor uncircumcision; but Faith which worketh

*Filiis Dei utrones mandata ejus gravia non sunt Par. in loc. cit.*

by Love Faith like Mary sits at the feet of Christ to heare his Word, and Love like Martha doth compasse him about with service. Faith is the great Receiver, and Love is the great Disburser; we take in all by Faith, and lay out all by Love, And this is another priviledge Beleevers enjoy, they are freed from the rigour of the law. There are some more, which because I would hasten, I shall but name.

4.

Beleevers are not onely freed from Satan, from sin, from the law; but they are freed from obedience to men. We have no Lords over us, men are our brethren, & our Lord and master is in Heaven. We find in Scripture a double charge. 1 Not to usurp Mastership. 2 Not to undergoe servitude.

First, for the first, viz. not to usurp mastership. You have it in Matthew 23. 8, 9, 10. Be not ye called Rabbi, for one is your Master



*Master even Christ, and all yee are Brethren. Neither be ye called Masters, for one is your Master, even Christ, &c.*

Secondly, for the second, not to undergo servitude, 1 Cor. 7. 23. *Ye are bought with a price, be not yee the servants of men.* But the meaning is, that we are not to acknowledge any our *supream* master, nor are we to give our *faith* and Consciences, nor *inthrall* our judgements to the sentences, definitions, or determinations of any man, or men upon earth, because this were to make men *Masters of our Faith*, vvhich the Apostle so much abhorred, 1 Cor. 3. 1. *Wee are not masters of your faith, but helpers of your joy.* There are *two-fold masters*: 1 Masters according to the flesh, and 2 Masters according to the spirit. The first you reade of in the Ephes. 6. 6, 7. *Servants be obedient to your Masters according to the flesh*; the second we reade of in that Matth. 23. 9, 10. *Wee are to be obedient to our Masters according to the flesh, so farre as appertains to the outward man in all outward things*: But of our *soules* and consciences, as we have no *fathers*, so we have no *masters* upon earth, onely our Master and Father which is in heaven, and in this sense Christ speaks, that we must not *absolutely* yeeld up our

selves to be ruled by the will of any, nor *intbrall* our judgements, and submit our faith and consciences to *any* power below Christ. It were high *usurpation* for any to require it, it is to enter on Christs Prerogative Royall, and it is nolesse iniquity for us to render it. And so much shall serve for the fourth branch, I may speak more unto it, when we come to the query on it.

Fiftly, we are *freed* from death. There is a three-fold death. First: A *Spirituell* death, the death of the *soule* in the body. Secondly, a naturall death, the death of the body from the *soute*. Thirdly, an *eternall* death, the death of *soule* and *body* for ever. Two of these you do not doubt of, all the question is about the third, *viz.* natural death, of vvhich I shall say no more but this: First, that it is the body only dies, the worser part, & our dust and bones are still united to the Son of God. Secondly, you are freed from death as a *Curse*. The nature of death is taken away, and therefore the name is changed; it is but called a sleep, and a sleep in Christ, and a gathering to our fathers, a change, a departing, *Death* is the Godly mans *wish*, the wicked mans *feare*. *Aristippus* being demanded in a *storm*, why he feared not as well as others, hee

Bonus so-  
for in Jesu,  
Sancti ha-  
bent vitam  
in patienti-  
a, mortem  
in deside-  
rio.



hee answered, there is a great odds, they feared the *torments* due to a bad life; but he *expected* the rewards due to a good life. Thirdly, this is another part of our freedom from death, that wee shall not *dye* till the *best* time. Indeed none shall die till Gods *time*, the wickedst man in the world shall not *dye* till Gods time. What *David* said to his enemies, so may any man say, *My times are in thy hands*. But this is not *Psalm 31*, ever the best time: thou may die vvith *15*.

*Baltaser* carousing, vvith *Ananias* and *Saphirah* lying, with the *Nobleman* unbeleeving, with *Iulian* blaspheming: But this is the *priviledge* of Saints, they shall not *dye* till the *best time*. not till that time, when if they were but *rightly* informed they would desire to *dye*.

Men cut downe *weeds* at any time, but their *corne* they will not cut downe till the best time; you are Gods *husbandry* saith the Apostle, you are his *wheat*, and when you are *ripe*, when you have done your worke, then, and not till then shall you be gathered into your Masters *Garnar*. So much for the *fift*.

Sixtly, Wee shall be freed from the *Grave*, and this comes under our Consummate freedom. We will but touch it,

1 Conclu-  
sion.

it. We shall be freed from the Grave, we will give you this in three conclusions.

First, Though our bodies doe die and be consumed to dust, yet they shall arise afresh, *heavenly* and *Glorious*, in these four qualities.

First, they shall arise *perfect* bodies, freed from sicknesse and all imperfections.

Secondly, they shall arise *spirituall* bodies, 1 Cor. 15. 44. Which must not be understood in regard of *substance*, but in regard of *qualities*.

Thirdly, they shall arise *immortall* bodies, never to die more.

Fourthly, they shall arise *glorious* bodies : Every one filled with brightnesse and splendor, shining as the Sun in the firmament, Dan. 12. 3. Mat. 13. 43.

2 Conclu-  
sion.

The *same* Bodies shall arise, the *same* soule shall be united to the same individuall body againe. And this is a mystery, the Philosophers dreamed of a *transformation* of bodies, or bodies transformed into new shapes, & a *transmigration* of souls, or souls flitting into new bodies, but could never apprehend the truth of this the resurrection of the body, that the same individuall numerically body after it is *corrupted* in the water, *consumed* by fire, *converted* into earth, *vanished* into ayre, nay eaten up by fishes,



fishes, and those fishes eaten by men; it was above them to think this same individual and numericall body should rise againe. When *Paul* disputed this point at *Athens*, the great *Philosophers* of the *Epicureans* laughed at him. *What will this babbler say?* they looked upon this as *Babbling*; but the *Scriptures* tells us, *That we shall see him with these same eyes*, *Job* 19. 27. And it saies with *Gods* justice, that the same bodies which have sinned, or suffered, shall be punished, or rewarded.

The soule and body shall never be parted more to all Eternity, When you dye, by death you shall be freed from death, after this union there shall never be separation more.

Thus I have done with the *Privitive* 3 *conclusion* part of our freedome, what we are freed from.

I should now speake something to the *Positive* part of it, what we are free unto. I will but name a few particulars.

First, we are freed from a *state of wrath*, *Ephes.* 2. to a *state of mercy* and favour.

Secondly, you are freed from a *state of* *Rom.* 8. 1. *Condemnation*, to a *state of Iustification*: before you were under the condemnation of the Law, because you had sinned, and  
of

## 60 *What Beleevers are free unto.*

Rom. 8.1. of the Gospel because you beleeved not.  
 οὐδ' ἐν κα- But now there is no condemnation, not  
 τὰ κρίμα. one condemnation: the Law cannot con-  
 Non una demne you, because you have appealed:  
 condemnatio. the Gospel cannot, because you do beleeve.

God condemned sinne in Christ, that he might justifie the sinner by Christ, and cast out condemnation for ever, as one doth Criticize upon that place, \* *Mat. 12. 10.*

ἕως ἀνέκ- ry, he renders it, he will cast out condem-  
 ράτη ἐν nation for ever, and so it will beare.

οὐκ ἔτι τὸ Thirdly, you are freed from a state of  
 κρίσιν, ἐν enmity to a state of friendship. And you that  
 οὐκ ἔτι, in were enemies hath God reconciled, *Col. 1. 21.*

æternum Fourthly, you are freed from a state of  
 ἐκβάλλω, death to a state of life. You that were dead  
 ejicio. in your trespasses and sinnes, hath he quick-  
 κρίσις, ned, *Ephe. 2. begin.*

condem- Fifthly, you are freed from a state of sin,  
 natio. Vid. to a state of service. Hee hath redeemed us  
 Ludovic. from our enemies, that we might serve him,  
 dedem. in *Luke 1. 34.* Therefore did God discharge  
 loc. the debt of sin, that we might render him  
 the debt of service; he freed us from the  
 bonds of misery, that we might take on us  
 the ingagements of duty, *Rom 8. 12.* The  
 Apostle inferres this after all the benefits



*What Believers are free unto. 61*

expressed by Christ, *Therefore brethren we are debtors.* And he that thinks not service his freedom, thinks not sin his bondage, and therefore is in bondage. *Tibi servi-  
re est reg-  
nare.*

Sixtly, you are freed from a state of *Bondage*, a spirit of slavery in service: to a spirit of *son-ship* and liberty in service: as by his blood he redeemed us from being slaves; so by his Obedience and Spirit hee hath redeemed us to be sonnes. Now you are drawne to service, not with *cards* of feare, but with the *bands* of love; not out of *compulsions* of conscience, but *propensi-  
ons* of Nature. As the love of God to us was the *Spring* of all his actions to us, so our love to God is the *rise* of all our obedience to him.

Seventhly, In a word, for wee cannot stand to name all, you are freed from *death and hell*, to *life and Glory*; heaven is your *Portion*, your *Inheritance*, your *Mansion-house*. It was *made* for you, and you for it; it was *prepared* for you, and you for it; you are *vessels prepared for glory*, Rom. 9. 23. And this is called the *glorious liberty of the sons of God*, Rom, 8. 21. Ephes. 1. 14. And to tell you what you are freed from, and what you shall enjoy hereafter; for to take  
you

## 62 *What Beleevers are free unto.*

1 Cor. 3. 9.

you to the top of Nebo, and shew you all this *Canaan*, would make you willing to lay down your bodies there, and go up to enjoy it. I say, to open this priviledge a little, which yet is farre above man to do. *Eye hath not seen, nor ear heard, nor can it enter into the heart of man to conceive what God hath reserved for us, and yet that is spoken of Grace, and therefore what is Glory? Could we but open this to you, it were even enough to put you in to heaven, while you are here upon earth. It is called the new Jerusalem, Glory, joy, Masters joy, Fathers House, Kingdome, Kingdome of Glory, Heaven, Light, Life, Eternall life. Look but on that one place, 2 Cor. 4. 17. For our light afflictions which are but for a moment, worketh for us a farre more exceeding and eternall weight of glory. It is one of the neereft expressions we read of. 1 Glory. 2 Weight of glory, 3 Exceeding weight of glory. 4 More exceeding weight of glory. 5 A far more exceeding weight of glory. 6 Nay, a far more exceeding and eternall weight of glory, and this is the glorious liberty of the sons of God: But we must shut up this, because I would not willingly keep you off,*



*The first main Query propounded. 63*  
off, from that which is the chief I intended in this Discourse.

Thus have we as *briefly* as the largenesse and concernment of the subject would suffer us, finished those three Generals which vve proposed in the handling of this Doctrine: I should now come to the application of what I have said, and the largenesse of the subject would afford much for comfort and for caution: for direction and encouragement to the people of God. But I have other worke to doe first.

This Text is the maine *Basis* whereon this Doctrine of *Christian freedome* is built: and in regard many have endeavoured to *build* their owne superstructures, hay and stubble on it, which the *foundation* vwill never beare; I say, in regard there are so many Opinions which plead *patronage* from this Doctrine, I conceive it is my great worke to *vindicate* so excellent a Doctrine as this is of *Christian freedome*, from those false, I may say, *licentious* Doctrines which are fastened and fathered on it: And to shew you that neither this *Doctrine*, nor yet this *Text* will afford *countenance*, or contribute any *strength* to such *positions*, and  
opinions,

## 64 The first main Query propounded.

\* *Primum  
toto pectore  
precor ut*

*Dominus  
noster Je-  
sus Christ-  
us, qui fa-  
ctus est no-  
bis à Deo  
patre, sapi-  
entia, ju-  
stitia, san-  
ctificatio,  
& redem-*

opinions, which they would seem to de-  
duce from it' and build upon it.

The worke is great, for I am to deale  
with the greatest knots in the practicall  
part of Divinitie, and mens judgements  
are various, Scripture is pleated on all  
hands. The more difficult the vvorke,  
the more need of your prayers, that the  
Father of light, would go before us, and  
by his owne light leade and guide us into  
the wayes of all truth\*.

*prio, & in quo sunt omnes thesauri sapientiae & cognitionis ab-  
sconditi, ut spiritu sancto suo sanctificet, et in omnem veri-  
tatem ducat, ad divinae suae gratiae gloriam, & aeternam nostram  
salutem. Aug. de ord. et modo praedestin.*

*Cupimus enim investigare quid verum sit, neque id solum sed  
quod cum veritate pietatem quoque praeterea erga Deum habeat  
conjunctam. C. Sadol. in 8 Rom.*

In confidence of which we shall ad-  
venture to lanch into these deepes, and  
fall to the examination and triall of those  
Doctrines, vvhich are deduced from, and  
would seem to be built upon this Text.

The first Doctrine and the maine that  
they would seeme to build vpon this  
Text is, *That Beleevers are freed from the  
Law.* And this shall be the first Query  
we will propound and examine.

1 Query.

1 Query. *Whether this be any part for  
freedome by Christ to be freed from the  
Law?*



*Law?* I set it downe in this largenesse and widenesse, but shall gradually fall into the closer handling of it.

*Ans.* For the answer of this in generall as it is propounded, we must confesse we are not without some places of Scriptures which declare the law to be abrogated: nor without some againe that speake it yet to be in force. We will give you a taste of some of them.

I Wee will beginne with those that seeme to speake the abrogation of it, *Jer.* 31. 31, 32, 33. Behold, the dayes come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32. Not according to the Covenant that I made with their Fathers in the day that I tooke them by the hand, to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband to them, saith the LORD. 33. But this shall be the Covenant that I will make with the house of Israel; After those dayes, saith the LORD, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people, *Rom.* 7. 1, 2, 3. Know ye not, brethren, (for I speak to them that know the Lord) how that the Law

F

hath

## 66 Scriptures speaking the

Verf. 2. hath dominion over a man as long as hee liveth? For the woman which hath an husband, is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her Husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteresse; but if her husband be dead, she is free from that law, so that she is no adulteresse, though she be married to another man. And that the Apostle doth here speake of the Morall Law, is evident from the seventh verse, And that we are freed from it, see the sixth verse, &c. See also, Rom. 6. 14. Let not sinne reigne, for you are not under the Law, Gal. 3. 19, 24. The law was added, because of transgression till the seed came, Gal. 4. 4, 5. Christ was made under the Law, to redeeme them that were under the Law, &c. Rom. 8. 2. For the law of the spirit of life hath made me free from the law of sin and death, &c. Gal. 5. 18. But if you be led by the spirit, you are no more under the Law, Rom. 10. 4. Christ is the end of the Law, &c. 1 Tim. 1. 8, 9, 10. The law is good if used lawfully, but the law is not made for the righteous, &c.

So that you see there seemes to be a  
great



great deale of strength in the Scripture to prove the Abrogation of the Law, that wee are dead to the Law, freed from the Law, no more under the Law. Which Scriptures we shall have to deale with all afterwards; for the present I do only name them, to let you see the strength which the Scriptures seeme to hold out for the first Opinion, the Abrogation of the Law.

2 Now secondly, there are some Scriptures againe which seeme to hold up the Law, and say, the Law is still in force: I say, some which seeme to speake the Obligation, as the other the Abrogation of it, *Rom. 3. 31.* *Doe wee make void the Law through faith? God forbid: yea, we establish the Law:* this seemes to be contrary to the former: the other seemes to speake of the abrogation, this of the establishment, and obligation of the Law. So

*Matth. 5. 17.* *Thinke not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfill: for verily I say unto you, till heaven and earth passe away, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled, &c.*

Upon these varieties of Texts, men have

have grounded their variety of Opinions for the Abrogation of, and Obligation to the Law. There is no question but the Scripture speakes truth in both, they are the words of Truth; and though they seeme here to be as the *accusers* of Christ, never a one speaking like the other; yet if we were able to finde out the meaning, we should find them like *Nathan* and *Bathsheba*, both speaking the same things.

a Legis no-  
men est

πολύση-

μυ,

et varie

sunt legis  
species.

Beza.

Vide

Minsh. in

verb: De-  
calog.

תורה ב

Ex. adic.

in Hi-

phil תורה

docuit, in-

stituit, &c.

hic nomen

תורה

doctrina,

institutio.

Now for the finding out the truth under these seeming *contrarieties*, and for the answer to the *Quære*, lest we should beate the ayre, and spend our breath to no purpose; it will be necessary to inquire two things.

1 What is meant by the word *Law*.

2 In what *senses* this word is used in Scripture. And when this is done there will be a way opened to the clearing of the truth, and answer of the *Queries*.

1 For the first: What is meant by this word *Law*?

Passing by others; the word which is of frequent use for the Law, in the Old Testament is *Torah*; which is derived of another word, which signifies to throw darts; and in a second signification to teach



teach, to instruct, to admonish; and so it is used for any doctrine or instruction which doth teach, informe, direct us; as in Pro. 13. 14. *c* The law of the wise is a fountaine of life to depart from the snares of death. Here law is taken in a large sense for any Doctrine or direction, which proceeds from the wise. So Pro. 3. 1. and 4. 2.

*Lex sagitta  
ta qua col-  
limet in  
Christum*

*tanquam  
scopum su-  
um. Passor.*

חוררת  
תכנ  
פיקוד  
היה

In the New Testament the Word *Law* is derived of another word which signifies to *distribute*; because the Law doth *distribute*, or render to God and man their due.

*d νόμου  
à verbo*

And in briefe, this word *Law*, in its naturall signification, both in the Old and New Testament, doth signifie any doctrine, instruction, law, ordinance, statute, divine or humane; which doth teach, direct, command, or bind men to any *dutie* which they owe to God or man. And so much for the first.

*tribuo, di-  
stribuo,  
c. viam.  
Passor.*

2 In what senses this word *Law* is used in the Scriptures.

I shall not trouble you with all the acceptations of it; onely name some of the chief to you.

1 It is sometimes taken for the Scriptures of the Old Testament, the Books of

*Lex aliquando late sumitur pro universa religione is æconomia ante Christi sum, proque universis libris V. T. Chamaier. 5. T. l. 15. c. 3. sect. 5, 6, 7. Sumitur aliquando pro universa doctrina. Vet et Nov. Testa. Litera jubetur, spiritu donatur. Lex imperat, sed fides efficit. Beza in loc.*

*Moses, Psalmes, and Prophets. And so the Jewes understood it in the Joh. 12. 34. We have heard out of the Law that Christ abideth for ever. So Joh. 15. 25. This cometh to passe that the word might be fulfilled which was written in their law, They hated me without a cause, Psal. 35. 19. The like you have in 1 Cor. 14. 21. where the Apostle repeating the words of Isaiah, Isa. 28. 11. saith, it is vvritten in the Law.*

2 It is sometime taken for the whole Word of God, Promises, and Precepts, Psal. 19. 7. *The Law of God is perfect converting the soule: You know conversion speakes the promise; neither justification nor sanctification are the fruits of the Law alone; the Law commands, but gives no Grace. So that either by Law must be meant the Promise too; else that by this Conversion is not meant Regeneration.*

3 It is sometimes taken for the five Bookes of Moses, Gal. 3. 21. *If there had beene a Law given which could have given life, verily righteousness should have been by the Law, John 1. 45. We found him of whom Moses in the Law did write, Luke 24. 44. All must be fulfilled written in the Law.*



**Law of Moses:** meaning the five Bookes of Moses, Gal. 4. 21. *Lex sumitur contra-*

4 It is taken for the Pædagogy of Moses in his foure last Books, Ioh. 5. 46. *ctius, pro ea doctrina qua et operum justitiâ explicat, et ei justitiâ salutem pollicetur; quo sensui opponitur*  
Had you believed Moses, you would have believed me; for he wrote of me, Josh. 1. 7, 8.

5 Sometimes for the Morall Law alone, the Decalogue, Rom. 7. 7. & Rom. 7. 14, 20. *Evangelio, Chamier. in loco citato: a Chrysost. in locum.*

6 Sometimes for the Ceremoniall, Luk. 16. 16. *Lex ceremonialis data fuit usque dum veniret semen illud Abrahamo promissum.*

7 Sometimes for all the Lawes Morall, Ceremoniall, Judiciall, Ioh. 1. 17. *The Law came by Moses, but grace and truth by Iesus Christ.* a Grace, in opposition to the Morall; Truth, in opposition to Ceremoniall; which was but the shadow. *Grotius. Nihil opus fuit legem ceremonialem antiquari, quæ ad tempus constituta ipsa temporis maturitate evanuit. Idem.*

Now also the controversie lies in this last; the law as it is taken for the Morall, Judiciall, Ceremoniall Law; and yet in two of them we finde more clearnesse of agreement: the great difficulty is of the first.

First, for the Ceremoniall Law vvhich was an Appendix to the first Table of the Morall Law; and is an Ordinance containing precepts of worship to the Jewes

*ipsa temporis maturitate evanuit. Idem.*

## 72 *Acceptations of the word Law.*

when they were in their infancie; and that,

1 To keepe them under hope.

2 To preserve them from will-worship.

3 To be a wall of separation between them and the Gentiles. And this all agree to be abrogated both in truth, and in fact.

*Cum venisset tempus quo gentes aliæ cum*

*piis Judæis*

*in unius*

*veri Dei*

*cultum*

*coalesce-*

*rent, im-*

*pleta cir-*

*cumcisionis*

*promissio-*

*ne, legis*

*causa ces-*

*sante, æ-*

*quum erat*

*legem ces-*

*sare, Gro-*

*tius. \* Ex*

*ilegibus*

*judiciali-*

*bus illæ*

*sunt perpe-*

*tuæ quæ*

*sunt juris*

*communis,*

*sive quæ habent aliquid morale, illæ vero abrogatæ quæ sunt*

*particularis, &c. Alsted.*

Secondly, for the *Judiciall* Law, which was an *Appendix* to the *second* Table; and was an Ordinance containing *Precepts* concerning the Government of the people in *civill* things.

1 That there might be a *rule* of common and publique equity.

2 That they might be distinguished from others.

3 That the Government of Christ might be typified.

And so here as this was *typicall* of Christ, so far it is ceased; \* but that which is of common and generall equitie remaines still in force. It is a *Maxime*, *Those judgements which are common and naturall, are morall and perpetuall*. But in these two we find few dissenters. All the controversy will be in the third.

Thirdly,



*Different opinions on this Quest. 73*

Thirdly, the *Morall Law* which is scattered throughout the whole *Bible*, and *summed up* in the Decalogue. And for *substance* containes such things as are good and holy, and agreeable to the will of God, being the *image* of the Divine will; a *beame* of his holinesse: the summe of which is love to God, love to man.

And here is now one of the great Disputes in these dayes: Whether this be abrogated, Or to hold to the Query: *Whether Belcevers are freed from the Morall Law.* All agree that we are freed from the curses and maledictions; from the indictments and accusations; from the Coactions and irritations, &c. and other particulars which wee named before. — But the question is, if you will have it in plaine tearmes:

*Quest. Whether are Belcevers freed from the obedience to the Morall Law; or from the Morall Law as a rule of obedience?*

Some there are that positively, or peremptorily affirm that we are freed from the Law as a *Rule*, and are not, since Christ, tyed to the obedience of it.

Others say, It doth still remain in force as a *Rule of Obedience*, though it be *abolished* in other respects. We are still under

*Lege  
Parcum,  
in Rom.  
6. 14.*

*Legem qui-  
dem Chri-  
stus pro no-  
bis imple-  
vit, sed  
non ut il-  
la irritam fa-  
ceret, &c.  
Beza.*

the

the *conduct* and commands of the Law, though not under the *curfes* and penalties of it.

*Liberavit à  
maledictione  
legis, à  
non directio-  
ne legis,  
Beza in  
Mat. 5. 17.*

Others say againe, that we are freed from the law, as given by *Moses*, and are onely tyed to the obedience of it, as it is given by *Christ*. And though they are subject to those commands, and that Law which *Moses* gave, yet not as he gave it, but as *Christ* renews it; and as it comes out of the hand, and from the authority of *Christ*; *Joh. 13. 34.* *A new commandment*

*Novum,  
non quoad  
institutio-  
nem, sed re-  
stitutionem.*

*I give unto you, that you love one another*; 'tis a Commandment, for *Christ* is both a Saviour and a Lord; and it is a *new one*, not that it was not before, but because now renewed, and we have it immediately from the hands of *Christ*. I shall not much dislike this, acknowledge the morall Law as a rule of obedience and Christian walk-

*Lex morali-  
lis est eter-  
na justitiæ  
regula.*

ing, and there will be no falling out, whether you take it as promulged by *Moses*, or as handed to you, and renewed by *Christ*.

*Alsted.*

*Est norma  
conformi-  
tatis quam  
Deus à no-  
bis requi-  
rit. Idem.*

And indeed the Law as it is considered as a *rule* can no more be *abolished* or changed, then the nature of good and evil can be abolished and changed. The substance of the Law is the summe of Doctrine concerning *piety* towards God, and Charity towards



towards our neighbours, temperance and sobriety towards our selves. And for the substance of it, it is Morall and Eternall, and cannot be abrogated. We grant the circumstances, they were but temporary & changeable, and we have now nothing to doe with the Promulger Moses, nor the place where, Mount Sinai, nor the time fifty dayes after they came out of Egypt, nor yet as it was vwritten in Tables of stone, delivered with thundring and lightning, &c. We looke not to Sinai the hill of bondage, but to Sion the mountaine of Grace; and we take the Law as the Image of the divine Will of God, which we desire to obey, but from which we do not expect life and favour, nor feare death and rigor; and this I conceive the concurrent opinion of all Divines. The Law is *abrogated* in respect of power, to justifie or condemne; but it remaines still of force to direct us in our lives. \* It condemnes sin in the faithfull, though it cannot condemne the faithfull for sinne. \* Farre be it from us, that prophane opinion, to take away the law as a Rule, which is an inflexible rule of living, and by teaching, admonishing, chiding, reprovng, prepares

*Ufus legis moralis est in statu innocentie, misericordie gratie, glorie. Alit. \* Abrogata est lex, quoad vim justificandi valet tamen & viget quoad vim dirigendi. \* Et peccatum condemnat in ipsis fidelibus, quamvis non fideles. \* Observatio Legis est necessaria Christiano homini, atq; a fide separare non potest. Zanch. Facessat longe ex animis nostris profana*

*ista opinio legem non esse regulam; est enim inflexibilis vivendi regula. Calvin.*

## 76 *The two main Propositions.*

us to every good worke, as *Calvin*.

*Quoad  
Justificati-  
onem, ac-  
cusatio-  
nem, con-  
demnatio-  
nem, coa-  
ctionem,  
tamen non  
quoad obe-  
dientiam,  
Chemnit.*

The Law is void for the *damnatory*, not its *directory* power, we are not under the *curse*, but yet the *commands*. Another.

The *Morall* Law is perpetuall and *im-  
mutable*; this is an everlasting truth, that the creature is bound to worship and obey his Creator, and so much the *more* bound, as hee hath *received* the greater benefits; and we confess; to be free from obedience, is to be servants unto sinne.

But these things we shall speake more largely unto in the following discourse.

And therefore against that opinion which holds forth the *abrogation* of the law, and saith that we are freed from the obedience of it; I shall lay downe, and endeavour to make good these *two* *Posi-  
tions*, which will serve fully to answer the *Query*. and *refute* them. The *Posi-  
tions* are these:

*Pos. 1.* 1 That the law for the *substance* of it (for we speake not of the circumstances and accessories to it) doth *remain* as a rule of walking to the people of God.

*Pos. 2.* 2 That there was no end or use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.

And



And if these ~~two~~ be made good, those *Doctrines* of the abrogation of the Morall Law, and freedome from the law, will fall to the ground.

We will begin with the first, *That the Law in the substance of it doth remaine in force, as a rule of walking to the people of God.* I shall not need to stay long in this, for the second position being made good, doth hold forth and establish this also, by the law, you know is meant the *morall* law comprehended in the *Decalogue* or ten Commandments, by the *substance* of it, I meane, the things *commanded* and forbidden, which are *morally* good and evill, and cannot be changed or abolished: For what is the law in the *substance* of it, but that law of nature *ingraven* in the heart of man in innocency? and what was that, but the *expresse Idea*, or representation of Gods owne image; Even a *beame* of his owne *holiness*, which cannot be changed or abolished no more then the nature of good and evill? And that the law thus considered in the *substance* of it, doth remaine as an unchangeable *Rule* of walking to Beleevers, I am now to prove.

Pos. 1.

*Deus in  
prima Cre-  
atione, le-  
gem suam  
in scriptis  
cordi ho-  
minis, &  
ab ipsa le-  
ge, Lex  
moralis non  
re, sed ra-  
tione dif-  
fert.* Alsted.

In which prooffe I to say nothing of *single* Authorities, which might be al-  
leadged,

## 78 The confessions of Churches

leadged, even as many almost as men, we have a cloud of witnesses, if we look upon the concordant Confessions of Christian and Reformed Churches; the Helvetian

a Hactenus  
itaque  
abrogata est  
lex Dei,  
quatenus  
nos amplius  
non dam-  
nat, nec i-  
ram in no-  
bis opera-  
tur, &c.  
Attamen  
legem ideo  
non fastidi-  
entes rejici-  
mus, dam-  
namus om-  
nia quae  
haeretici  
veteres, et  
Neoterici  
contra le-  
gem Dei

Church hath this Confession <sup>a</sup> Thus far is the Law of God abrogated, in that it hath not power to condemn Believers, &c.

Notwithstanding, we do not disdainingly re-  
ject the law, but condemn them as heresies  
which are taught against the law, that it is  
not a rule of walking. The French Church

hath this. <sup>b</sup> We believe all the figures of  
the law to be taken away by the coming of  
Christ, although the truth and substance of  
them do continue to us in him, and are ful-  
filled to us in him; but the doctrine of the  
law is both used in them to confirm our life;

As also that we may be the more confirmed in  
the Promises of the Gospel, and agreeable to  
this in the Belgick Confession. The Church  
of Wittenberg. <sup>c</sup> We acknowledge the  
law of God, whose abridgement is in the De-

dederunt. Helvetica Confessio Artic. 12. pag. 38. <sup>b</sup> Credimus  
omnes legis figuras adventu Christi sublatas esse, quamvis ea-  
rum veritas, et substantia nobis in eo constet in quo sunt omnes  
impletae, legis tamen doctrina utenda est, tum ad vitam nostram  
confirmandam, tum ut ea magis in promissionibus Evangelicis  
confirmemur. Gal. Confes. Artic. 23. pag. 106. Concordat cum  
Belgic. Confes. Artic. 25. pag. 175.



calogue, to commend the best, must just and perfect workes, and man to be bound to obey the morall precepts of the Decalogue. Neither are those precepts which are contained in the Apostles writing a new law, but are branches of the old Law, Another. It is needfull to teach men that they must not only obey the law; but also how this obedience pleaseth God. The Scottish Church. We do not think we are so freed by liberty, as if we owed no obedience to the law, we confesse the contrary: And our Church holds out the same. Although the law given of God by Moses in regard of the Rites and Ceremonies doth not bind Christians, neither is any, although a Christian, loosened from the obedience of the commandments which are called morall. To these might be added many more.

But it may be all these are of no authority, they are of no power with them,

*sunt novo lex, sed sunt veteris legis, &c. p. 148. d Necessè est docere homines non solum quod legi obediendum sit, sed etiam quomodo placeat hæc obedientia. August. confes. art. 6. p. 12. e Non existimamus nos ita libertate donatos, quasi nullam legi obedientiam debeamus, contrarium enim ante confessi sumus. Scotiana Confes. Art. 15. 147. f Quamvis lex à Deo data per Moysen, quoad Ritus et Ceremonias Christianos non astringat, neq; tamen ab obedientia mandatorum, quæ moralia vocantur, nullus quantūvis Christianus est solutus. Confes. Anglic. p. 127.*

and

Indo ctri-  
nis quo. ū-  
vis mortu-  
lium ad-  
mutendis,  
adhibendū  
est examen.  
Daven.  
Ad ipsum  
verbū Dei  
oportet nos  
omnes dis-  
ciplinās et  
opiniones  
tanquam  
ad lydium  
lapidem  
examinare,  
Corn. A-  
grip. de  
van. scien-  
ti.  
Iſa. 8. 20.  
Cum dog-  
ma aliquod  
proponitur

credendum, aut agendū, si me hominem præstare velim examinare  
oportet quicquid proponitur, &c. α ὅς ἐν παρόλθῃ ὁ ὕψανθ,  
non censemus hic respici tempus τὸ ἐκπαράσας, ut in Petri  
Epistola, 2 Pet. 3. 10. sed dictum esse παρομιῶδες, quasi la-  
tine dicas, usque dum cælum ruat: Grotius in locum. Lucas  
habet, facilius sit cælum et terram perire, in quo loquendi ge-  
nere non dei potentia, sed naturalis ordo respicitur. Lege Capel.  
Spicileg. in locum, ἰὼτα ἐν ᾧ μία κεφαία, &c. de his ver-  
bis. Lud. de dieu in loc. Capel. Spicileg. et Grotius, multa dicunt.



full and very plaine, for the continuance of and Obligation to the Law, and yet there are <sup>b</sup> corrupt readings of these vvords, and a sinister interpretations, some would have it to be understood that Christ would not abolish till he had fulfilled it. Indeed hee vvas the end of the law, as the Apostle speakes, Rom. 7. 14. But *finis perficiens, non interficiens*, the perfecting and consummating end, not the destroying and abolishing end thereof; the Law had an end of perfection and consummation in Christ, not an end of destruction and abolition. You see here <sup>c</sup> Christ gives a stricter exposition of the law, and vindicates it from the corrupt glosses of the Pharisees, vvhich surely speakes the continuance, not the abrogation of it. And agreeable to this place is that of the

β Τι ἔτι  
κεῖτε, ὅτι  
ἦλθον πλη-  
ρῶσαι τὸν  
νόμον, ἡτὺ ἐ  
προφήται;  
ἦλθον κα-  
ταλύσαι,  
ἀλλὰ πλη-  
ρῶσαι.  
Recensetur  
hæc legio  
inter faci-  
legia Mar-  
cionis, in  
Evangelio  
suo.  
Heinsius  
in locum  
c Hoc au-  
tem vult

Christus vos putatis me venisse ut ego legem solvam, atque aboleam, at vero tantum abest, ut doctrina mea eam solvam, ut contra, sensum legis intimiorem et pleniorẽ longeque perfectiorem, et exactiorem ejus intelligentiam ego tradam, quam solitum est hætenus vobis proponi à doctõribus vestris, Capel. Spicileg; in Mat. 5. 21. Quod accuratius Christus exposuit, magis ad Christianos pertinere creditur. Chamier. unde potestis perspicere quam longe absim à dissolvenda lege, qui absolutiorem ejus intelligentiam vobis tradam quam hætenus unquam edocti estis; Capel. Spicileg. in verse 18. ejusdem cap.

d Illud, *Rom. 3. 31. Doe we make d void the*  
 ἀνέναντον τὸν *Law through Faith? God forbid: yea, we*  
 νόμον *establisth the Law. How? not for justificati-*  
 Mat. 5. 17. *on; for so Faith makes it void, but as a rule*  
 apertum est *of obedience, and so faith will establisth it.*  
 ita sumi, *The Apostle tells us, Rom. 7. 13, 22, 25.*  
 ut, *That the Law is holy, just, good, and he de-*  
 καλὰς γὰρ *lighted in the Law of God, &c. Yea with*  
 τὸν νόμον *his minde hee served the Law of God. So*  
 in hoc loco, *Grotius, in James 2. 8. If you fulfill the royall law of*  
 Grotius, in *liberty, ye do well, and what law that was,*  
 Mat. 5. 17. *he shewes in the 11 verse, to be the Deca-*  
 James 2. 8. *logue of the Morall law, 1 John 2. 4. He*  
 Verse 11. *that saith I know him and keepeth not his*  
 1 Joh. 2. 4. *Commandments, is a lyar, 1 John 3. 4. Sin*  
 1 John 3. 4. *is the transgression of the Law.*  
 Now then since Christ vwho is the  
 best expounder of the Law, doth so  
 largely strengthen and confirme the law,  
 witnesse this Sermon on the Mount: and  
 in Mar. 10. 21. Since faith doth not sup-  
 plant, but strengthen the law; since the  
 Apostle doth so often presse and urge the  
 duties commanded in the Law; since  
 Saint Paul acknowledgeth he did serve  
 the law of God in his mind, and that he  
 was under the law to Christ, 1 Cor. 9. 21.



I may varrantably conclude: That the Law for the substance of it, doth still remaine a Rule of life to the people of God, But to all this give me leave to use these Arguments.

1 *Argu.* If ever the law vvas a Rule 1 *Argu.* of walking, then it is still a rule of walking: this is cleare; either it is still, or we must shew some time when it vvas abrogated. But there can be no time shewed vvherin it vvas abrogated: Ergo.

*Min. prob.* If any time, then in the time of the Gospel by Christ and his Apostles: but not by Christ or his Apostles: therefore not in the time of the Gospel.

*Min. prob.* If Christ and his Apostles did command the same things vvchich the law requireth; and forbid and condemne the same the Law forbiddeth and condemneth: then they did not abrogate it, but strengthen and confirme it, &c. But this they did: 1 Christ as you see, Matth. 5. 19. He that breaketh the least of these Commandments and teacheth men so, shall be least in the Kingdome of heaven; but he that shall teach and observe them. shall be called not legall Preachers; but great in the Kingdome of heaven.

a Triplici modo Christi implevit legem. **Now in that** a Christ himselfe did  
 1 Ejus sensum explicando. **expound,** b and establisth the Law,  
 2 A glossis phariseorum vindicando. **by his Word and Authority,** as in the  
 3 Perfectionem obedientiam ei præstando. **5, 6, 7, Chapters of Matth.** it shewes  
 us the continuance of it; for had it been  
 to be utterly abolished, hee would rather  
 have declared against it, or have suffered it  
 to have died of it selfe; and would not  
 have c vindicated it, and restored it to its  
 puritie from the glosses of the Pharisees,  
 which doings, It clearly speakes to us the  
 continuance of, and obligation to the law.  
 Alted. **And as Christ,** so the Apostles, in stead  
 b Lex non fuit à Christo mutata, sed confirmata, et Christianis proponitur tanquam morum regula. Charnier. **of abolishing,** they did in their Doctrine  
 establisth it; frequently urging the duties  
 of the law to the Churches and people  
 of God, Rom. 12.19. *Dearely beloved, avenge not your selves; Why? For it is written, vengeance is mine.* So in Rom.  
 13. 8, 9, 10. There the Apostle repeateth the Commandments of the second  
 Table; not to repeale or reverse any;  
 but to confirme them as a Rule of walking to the Saints: and hee comprehends  
 them all in this, *Thou shalt love thy neighbour as thy selfe, for love is the* d *fulfilling*  
*dominus tam accuratè illam exponeret, et præscriberet, num Evangelium Christi otiose in rerum inutilium explicatione consumi debuit?* d *Charitas non est perfecta; sed vera legis impletio.*  
 Beza



of the Law. So also in the 1 Thess. 4, 3, 4. <sup>c Adjuncta</sup>  
 7. This is the will of God — that you ab- <sup>est promissio-  
 staine from fornication; that no man goe <sup>sed con-  
 beyond and defraud his brother; because the promissio-  
 Lord is the avenger of all such. The like <sup>nem intel-  
 in Ephes. 6. 1. Children obey your parents; <sup>lige, cujus-  
 and hee presseth this duty from the au- <sup>modi sunt  
 thoritic of the precept, and perswades to <sup>omnes quæ  
 it from the graciousnesse of the promise. <sup>à legis præ-  
 for this is the first commandment <sup>c with pro- <sup>pendent.  
 mise: and as full and plain is that of the <sup>Beza  
 Apostle in Rom. 3. 31. <sup>f Doe we abro- <sup>in locum.  
 gate the Law? no we establishe it by faith: <sup>f Ille ipse  
 though it carry another, yet it bears this <sup>Apostolus  
 sense also, that though we lay down the <sup>quo nemo  
 law in point of justification, yet we esta- <sup>constantius  
 blish it as a rule of Christian conversation. <sup>libertatem  
 Christiana-</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

And there are some learned and holy <sup>nam defen-  
 Divines that tell us, that those threats <sup>dit, idem  
 and comminations which we have in the <sup>de se dici  
 Gospel, viz. Matth. 3. 10. The axe is <sup>quod ma-  
 laid to the root of the tree, every tree which <sup>gister dix-  
 bringeth not forth good fruit, is hewen <sup>erat. Gro-  
 down and cast into the fire: And that in the <sup>Commina-  
 fifth of Mat. 22. Whosoever shall say to his <sup>tiones con-  
 brother, Thou foole, shall be in danger of <sup>tinentur in  
 hell-fire. And so in other places, they tell <sup>evangelio,  
 us that the Comminations and threatnings <sup>quatenus  
<sup>evangelii-  
<sup>um sumi-  
<sup>tur late pro  
 prædicatione doctrine, non quatenus sumitur pro lege fidei.</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

*Negamus  
comminati-  
ones esse  
in evange-  
lio quate-  
nus evan-  
gelium est,  
sive ab ipsa  
evangelii  
natura, sed  
à legis con-  
firmatione.*  
Chami.  
Tom. 5. 1.  
15. 4. sect.  
10. Iste  
commina-  
tiones in  
Matt. 3. &  
Mat. 5. &c.  
ad legem o-  
perum, non  
ad legem  
fidei perti-  
nent. ibid.  
12. sect. E-  
vangelium  
distingui-  
tur in do-  
ctrinam et

in the new Testament, they are not of the nature of the Gospel, but are the confirmation of the law, and doe plainly demonstrate to us the continuance of the law under Grace. You may read the Authour in the place cited, where he doth distinguish the Gospel into the *Doctrine* of the Gospel, and *Grace* of the Gospel; into the preaching of the Gospel by Christ and the Apostles, and the law of faith or Spirit of life in Christ. The preaching or doctrine of the Gospel, he tells us contains two things: first, the promise of Grace; and secondly, the confirmation of the law. And he shews that all those *comminations* and threats which we read in the Scriptures of the New Testament, are no way of the nature of the Gospel properly so called; but they are the confirmation of the law; and declare the continuance of it now under the Gospel to be an exact rule of Christians walking and obedience.

And so much might satisfy for the clearing of the first Argument: Nay, the confirmation of the position it selfe, if our

*gratiam, vel in prædicationem evangelii et legem fidei. 3 cap. 2. sect. & sect. 10. Prædicatio evangelii continet. 1 Promissionem gra. & 2 Confirmationem legis. cap. 4. lect. 13. 14.*

*adversaries*



*adversaries* vould be satisfied. We will hear what they can say therefore, and answer it; and then proceed to the rest of the Arguments.

*Object.* Some say, Though it be a rule, yet it is a rule at our liberty whether vve vvill obey it or no: It is not a binding Rule.

And there are three severall Opinions of this.

1 Some say, that it binds us no farther then as we are *creatures*, not as vve are Christians, but as we are *creatures*: But why then are not they bound? I hope they are creatures as well as Christians.

2 Others say, It doth binde the *flesh*, but not the *spirit*; it doth bind rhe *unregenerate* part, but not the *regenerate* to obedience, for that is free; and here is a dangerous Gap opened to all licentiousness: witnesse the Opinions of *David*, *George*, and the *Valentinians*.

3 Others say, That it is not a *binding* rule at all; beleevers are no more under the law, then *England* under the Lawes of *Spaine*: nor no more bound to the *obedience* of the Law, then any man is bound to the *obedience* of the Lawes of

another Common-wealth : this overthrows, say they, Christian liberty.

Now if this be true, it strikes downe all : if it be a *rule*, but not a binding *rule*; a rule binding to obedience, it will be of small use : and therefore we vvill take off this *cavill* before we goe any further, and shew you that the law is a binding *Rule*, and binds Christians, not as men, but as Christians : and I will but produce five Arguments for the prooffe of this : they are managed by another : I shall onely strengthen them with some additions.

1 Argu.

That which doth cause the *Conscience* of regenerate men to *Excuse*, being observed; or to *Accuse*, being transgressed; that doth bind the conscience of regenerate men, for that it isto bind the conscience to accuse or excuse. But the law of God doth cause the *Conscience* of the regenerate to *excuse*, being observed; and *accuse*, being transgressed. *Ergo*, doth it bind the conscience.

2 Argu.

That which hath *power* to say to the conscience of the regenerate Christian, *This ought to be done*, and that *ought not to be done*, doth bind the conscience : but  
the



the Law of God hath this power, &c. *Ergo.* Though it cannot say, this ought not to be done on paine of damnation, or on paine of the curse: or this ought to be done in reference to justification, or life, &c. yet it shewes it ought to be done as good, and pleasing to God: and this ought not to be done, as displeasing to him.

That authoritie by which the Apostles <sup>3</sup> *Argu.* urged Christians to duty, doth bind the conscience to obedience. But the Apostles did use the authority of the law to provoke Christians to do their duty, *Ergo.* For this looke, *Ephes. 6.1, 2. Children obey your parents in the Lord, for this is right; honour your father and mother, &c.*

If the Law of God doe not bind the conscience of a regenerate man to obedience, then what ever he doth which is commanded in the law, hee doth more <sup>4</sup> *Argu.* then his duty; and so their merits or sinnes, being guilty of *will-worship*: but in obedience to it hee is not guilty of *will-worship*, nor doth hee merit, *Luke 17. 10. When you have done all that is commanded, say that ye are unprofitable servants, &c.*

Either the Law doth bind the Conscience or Christians to obedience: but <sup>5</sup> *Argu.* Christians

Christians doe not sinne in the breach of it. But they sin in the breach of it, 1 Joh. 3. 4. *Sinne is the transgression of the Law*, Ergo, *the transgression of the Law is sinne.*

Or take it thus.

*If Christians be bound not to sinne*, then they are bound to keepe the Law : but *Christians are bound not to sinne* : Ergo, &c. I know the consequent will be denied, that though Christians are *bound not to sinne*, yet it *followes* not they are bound to keepe the Law. I will prove it thus :

*Conseq.  
Prob.*

If hee that breaks the Law doth sinne, then Christians are bound, if not sinne, to keepe the law. But he that breakes the law doth sinne, so the Apostle, 1 Joh. 3. 4. *sinne is the transgression of the Law*. And *where there is no law, there is no transgression*, Ergo.

*In pessimis  
aliquid bo-  
ni, et in op-  
timis non  
nihil pessi-  
mi; solus  
homo sine  
peccato  
Christus.  
Tertul.*

And now being driven against the vvall, they have no way to maintaine the former errour, but by another. And that is to tell us plainly, that *beleevers* doe not sinne : Be in Christ, and sin if thou canst : but that you see the Apostle tels them they sinne in saying so, 1 Joh. 1. 8. *If we say we have no sinne, we deceive our selves,*  
and



and the truth is not in us. Nay, \* we make \* *ἑαυτὸν*  
him a lyar, Verse 10. If [we] say, *Apostles, ποῦμεν*  
as well as others; for there is no man *αὐτὸν*,  
which sinneth not, *Job. 8. 46.* And in ma- *Non modo*  
ny things we offend all. James 3. 2. *inquit se*

But if this will not hold, then they say, *iplos fal-*  
that God sees no sinne in those that are *lunt, sed e-*  
beleevers: But what is this? It is one *tiam in de-*  
thing to sinne, and another for God not to *um sunt*  
see sinne: Indeed he sees not sinne either *blasphemi,*  
to condemne beleevers for sinne, or to ap- *qui deo*  
prove, or allow of sinne in beleevers. He *contrarium*  
sees not sinne, that is, he will not see sin *testificante*  
to impute it to us when in Christ. But if *sibi purita-*  
this will not hold, then they say, Though *tem arro-*  
they sinne, and though God doe see *gant. Beza*  
it, for he sees all, and brings all to judge- *in loc.*  
ment; why then they say, God is not *Semper de-*  
*displeased* with the sinnes of beleevers. *bemus nos*  
Certainly perfect good must for ever hate *confiteri*  
that which is perfect evill: and the nearer *peccatores,*  
it is to him, the more God hates it. In a *nam quis-*  
wicked man God hates both sinne and *quis se im-*  
sinner, but here he hates the sinne, though *maculatum*  
he pitties and loves the poore sinner, &c. *et sine pec-*  
He is displeased with sinne, though hee *cato dice-*  
pardon sinne in Christ. But vve will fol- *ret, aut su-*  
low this no longer. So much shall suffice *perbus, aut*  
for the prooffe and vindication of the first *stultus est.*  
*Cyprian.*

Argu-

Argument : — wee will come to the rest.

2 Argu.

If the same finnes are *condemned* and forbidden after Christ, which were before Christ, then is the law in respect of a *rule* of obedience, still in force : but the same sins are forbidden, &c. That which was sin then, is sinne now ; I speake of sinne against the Morall *Law*, and therefore is the Law still in force to beleevers as a *Rule* of obedience.

3 Argu.

If the same duties which were *enjoynd* in the law, be *commanded* Beleevers under the Gospel, then the law doth still *remaine* as a *Rule* of direction and obedience, &c. But there are the same duties commanded under the Gospel vvhich are enjoynd in the Law : as I have shewed at large, *Rom.* 13. 9, 10, &c. To love God, feare God, &c. Obedience to Parents, *Epbef.* 6. 1. And therefore the law still remains a Rule of obedience under the Gospel.

4 Argu.

If the things commanded in the law, be *part* of our *holinesse*, and conformity to God ; and that this *conformitie* to the law is required of us, then is the law still in force : but the things commanded are part of our holinesse, and conformity



to the law is required of us, *Ergo*. That the things commanded are part of our holinesse, I suppose is granted; and that this conformity to the law, is required of us, is easie to prove. That which we are to aspire up unto, and labour, and endeavour after both in our affections and actions, our principles and practises, that surely is required of us. But to this conformity to the law of God we are thus to aspire unto, and endeavour after in our affections and actions: *Ergo*.

1 That we are to *aspire* up to it in our *affections*; take but that, *Rom. 7. 22, 25*. Where the Apostle shews you that *he did delight in the law of God*: and hee served the law in his mind: — Nay, it was his purpose, aime, desire, endeavour of heart, to be made conformable to that Law, which he sayes, *is holy, just, and good*; though he fell short of it, yet he aspired after it; which shews vve are to aspire after it in our affections.

2 And that we are to *endeavour* after *conformitie* to it in our actions, it is as plaine: take them both together, *Psal. 119. 4, 5, 6*. *Thou hast commanded us to keepe thy precepts diligently: Oh that my wayes were directed to keepe thy statutes.*

*Then*

94 *Arguments to stablish, &c.*

*Then shall I not be ashamed when I have respect unto all thy Commandments : hee had respect to them in his heart and affections ; and he endeavours conformity to them in life and actions. And this was his duty , because God had commanded , Thou hast commanded us to keepe thy precepts. Oh that my heart were directed to keepe thy statutes.*

§ *Argu.*

That cannot be part of our *freedome* by Christ to be freed from *obedience* to the law ; because the Law is *holy , just , and good* : and surely that is not part of our *freedome*, to be freed from that which is holy, just and good. I vwill give it you in this forme.

That cannot be part of our *freedome* which is no part of our *bondage*. But *obedience* and subjection to the *Morall* law in that sense I have shewed , was never part of our *bondage*. *Ergo*, cannot be part of our *freedome*.

That it was never part of our *bondage* I prove.

That cannot be part of our *bondage* vvhich is part of our *glory* ; but *obedience* and conformity to the law, both in *principle* and in *practice* is part of our *glory*,



glory. *Ergo*, cannot be part of our bondage.

Againe : That cannot be said to be part of our *bondage*, which is part of our freedom ; but to obey the Law is part of our freedom , as you reade in the first of *Luke*, verse 74. *That being delivered from the hand of our enemies , wee might serve him in righteousness and holinesse all the dayes of our life.* I shall proceed no further upon this , you see it plaine enough ; that the law in the substance of it doth remaine a rule of walking, or obedience to them in Christ. We will give you two or three Applications and come to the second Position.

This may then serve to *blame* the Pa-  
pists, for their unjust charge of us , that  
we make this a part of our Christian li-  
berty to be *exempted* from all law, to live  
as we list ; and that we are not bound to  
the obedience of any law in conscience  
before God. We *appeale* to all Re-  
formed Churches in the Christian world,  
whether ever any of them did hold forth  
such an opinion as this, It is the con-  
current Opinion of all Reformed  
Churches, that Christians are subject to  
the

*I Use.*

*Lege Cha-  
mier : de  
necessitate  
operum. l.*

*15. c. 2.*

*Tom. 5.*

*Fideles li-  
berati sunt  
à maledi-*

*ctione, non  
obligatione  
legis. Ibid.*

96 *The first Position applied.*

the rule and the direction to the authority and obligation of the Morall law.

*Operamur  
non in ju-  
stificatio-  
nem sed ex  
justificati-  
one.*

We preach *obedience* to the Law, but not as they doe; they preach *obedience* to *justification*, and we preach *justification* that we may obey.

We cry downe *workes* in opposition to Grace in justification; and cry up *obedience* as the fruits of Grace in sanctification: hee that *walkes* not in *obedience* is a stranger yet to Christ; and he that *rests* in his *obedience* knows not Christ. Indeed many are too like the *Jewes* still; God set up a law for a rule of walking, and they looke for justification by it: poore men like Oxen in the yoake; they draw, and toyle, and spend their strength, (as vwho doe more then they who think to merit;) and when they have done their labour, they are fatted up for slaughter: so these, when they have endeavoured hard after their owne righteousness, they perish in their just condemnation. These men *Luther* fitly calls the *devils martyrs*; they suffer much, and take much paines to go to hell; the Apostle tels them what they are to expect, *Gal. 3. 10*, *Who ever are under the workes of the Law, are under the*

*o nos misere-  
ros, si vel  
tantillum  
nostra sa-  
lus, basi-  
tam infir-  
ma nita-  
tur! Beza  
in 1 John  
1. 8.*

*cursey*



curse, that is, who are under the workes of the law for justification; and he gives the reason; *because cursed is he that doth not all things written in the booke of the Law.* These men they seeke life in death, that seek righteousnesse in sinne. And alas, we are all too apt to it; it is hard to doe *all* righteousnesse and rest in *none*; hard to be in *duties* in respect of performance; and out of *duties* in respect of dependance. We are apt to weave a web of righteousnesse of our owne; to spinne a thread of our owne to climbe up to heaven by; otherwise what need so many exhortations, admonitions, to doe all righteousnesse, but rest in none? The Scripture doth not use to kill flies with Bees; to cleave straws with wedges of Iron; nor spend many admonitions and exhortations where there is no need.

Alas, there are a thousand in the world that make a *Christ* of their vvorkes; and here is their undoing, &c. They look for righteousnesse and acceptance, more in the *Precept* then in the *Promise*, in the *Law*, then in the *Gospel*, in *working* then *believing*, and so miscarry, and there is some touch of this in us all, otherwise wee should not be so up and down in our com-

*Quæ in lege dicta sunt faci-enda, per fidem ostenduntur. facta. Amb.*

98 *The first Position applyed.*

forts and beleeving as we are still, and cast downe with every weaknesse, we should be *all* in Christ in weak performance, and nothing in our selves in strong performances.

Use 2.

*Lege Dav-*  
*ven. in 2*  
*Col. 14.*

This blames them who are called *Antinomians*. As the *Papists* do set up the law for *Iustification*, so these cry downe the law for *Sanctification*: wee say wee are freed from the *curses*: they would have us freed from the *conducts*, from the commands of the law: wee say wee are free from the *penalties*, but they would abolish the *Precepts*. &c. They tell us wee make a false mixture together of Christ and *Moses*; and wee mingle Law and Gospel together. How unjustly this charge is cast upon us; let understanding

*Absit ut e-*  
*go tibi af-*  
*sentiari, qui*  
*dicis legem*  
*is esse mor-*  
*tuam qui-*  
*bus maxi-*  
*me vivit.*  
Beza..

men judge. We cry downe the Law in point of justification; but we set it up as a rule of Sanctification: the law sends us to the Gospel. that we may be justified, and the Gospel sends us to the law againe to enquire vvhhat is our dutie being justified. What ever they say of the law, though they cast contempt and disgrace on it, and upon those which preach it; yet you see for the substance of it, it is the image of God, a beame of his holinesse, the thing



*The first Position applyed.* 99

things commanded and forbidden, are things *Morally*, and therefore *Eternally* good and evill, nothing can alter the nature of them. Things *positively* good or evill are *alterable* by him that commanded them. But those things *Lex est p̄r-* which are *Morally* good or evill, God *fectissima* can no more *alter* them, then make *et absolu-* good evill, or evill good. That which *tissima re-* was *Morally* good then, is *Morally* *gula just-* good now and to be pursued and fol- *tia mora-* lowed. That which was *Morally* e- *lis, cui ni-* vill then, is *Morally* evill now, and to *bil addi,* be shunned and avoided, Wee have *nihil de-* a Gospel Rule which turnes us to the *trahi potest.* obedience of the law. You shall see *Chamier:* the Rule, Phillipians 4. 8. *What ever things are true, What ever things are honest, what ever things are just, what ever things are pure, what ever things are lovely, what/soever things are of good report: If there be any vertue, if there be any praise, thinke of these things.* And I hope the law is of this number, the Apostle tells us that the Law is holy, just, and good, certainly there is nothing commanded but vvhhat is good: if we are to learne of the *Ant*, the *Pismire*, of brute beasts, of inanimate things, certainly much

100 *The first Position applyed.*

more are we to learne of the Law, which is the image of God in man, and the will of God to man. We have nothing to doe with *Moses*, nor doe we look to *Sinai* the hill of bondage, but to *Sion* the mountaine of *Grace*; and we take the law as the eternall *Rule* of Gods Will, and desire to conforme our selves to it, and breath out with *David*. *Oh that my wayes were directed to keepe thy statutes!* Certainly the law and Gospel doe help one another, they lend one another the hand.

*Fides et lex  
mutuo se  
juvant,  
mutuo sibi  
dant ma-  
nus. Pet.  
Martyr.*

The Law that is *subservient* to the Gospel, to convince and humble us, and the Gospel that *inables* to the obedience of the Law. The Law *sends* us to the Gospel for our justification, the Gospel *sends* us to the law to *frame* our conversation; and our obedience to the law is nothing else but the expression of our thankfulness to that God, vvho hath so freely justified us, *Luke 1 74.* *That being redeemed, we might serve him without feare.* Though our service was not the *motive* or impulsive cause of Gods redeeming of us; yet it is the end of our redemption, the Apostle shews at large in the sixt to the *Romanes*. And it is the *Application* hee makes of the *Doctrine of free Justification*,  
on,



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on, the 8 Rom. 12. *Therefore breithren we are debtors, if Christ hath freed you from the penalties, how ought you to subject yourselves to the precepts? if he have delivered you from the curses, how ought you to study the commands? if he paid our debt of sin, certainly we owe a debt of service.*

This was the great end of our redemption, he redeemed us from bondage to freedom, from slavery to service: that which Christ hath redeemed us to, he cannot be said to redeeme us from; but he hath redeemed us to service, and therefore cannot be said to redeeme us from service. Indeed hee hath freed us from the manner of our obedience, but not from the matter of our obedience, &c. We now obey, but it is from other principles, by other strength, to other ends, then we did before.

*Tantum abest, ut bene et sancte vivendi studium fides extinguat, ut etiam illud creet. et inflammet in nobis, &c. Confes. Gal.*

The principles of obedience, before they were legall and servile, now they are filiall and Evangelicall. As the Law was given vvith Evangelicall purposes; so it is kept vvith Evangelicall princip'es; principles of Faith, Love, and Delight, which causes the soule to obey, and facilitates all this obedience; the love of Christ constraines, 2 Cor. 5. 14. yet is the obedience free. Love knowes no difficulties; things

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impossible to others, are yet easie to them that love.

2. The grounds of obedience that differs, before the ground vvas feare, now love.

3. The strength before was our owne, now we have Communion with the strength of Christ, *Joh. 3. 21.* our workes are said to be wrought in God by Union with him; and by Communion with him, as we can doe nothing without him, so we can doe all things through him strengthening us. And this strength he hath promised, *Dent. 26. 18.* The Lord hath avouched thee to be his people, as he hath promised, and that thou shouldst keepe all his Commandments, and he tells us, *Isa. 26. 12.* That he worketh all our works in us, and for us, all the required works of Grace in us, & of duty for us.

4. *Justificati  
potius in  
lege quam  
sub lege.  
Aug.*

*Justificati  
amici legis  
efficiuntur.*

*Ambrose.*

*Renati sunt  
sub lege,  
non inviti,  
sed volun-  
tarie.*

The ends before were for justification and life; now they are for other ends, to glorifie God, to dignifie the Gospel, declare our sincerity, to express our thankfulnesse: Before they obeyed but out of compulsion of conscience; now out of propensions of nature, which so far as it works, works to God, as naturally as stones move downward, or sparks flye upward. Thus you see how we preach the law, not in opposition, but subordination to the Gospel, which



vvhich vve shall shew at large afterward.

Let it be then in the last place to exhort 3. Use.  
you all, that you would judge of the law  
aright, and then let it be your care to  
maintaine it. Let not *Moses* take place  
of *Christ*; but yet make a right use of *Mo-*  
*ses*. When vvorkes and obedience come  
in the right place, the Law in the right  
place, then it is *Holy, just, and good*:  
But if vve use it as our life, then we tram-  
ple the blood of *Christ* under foot, and  
make his life and death in vaine; let the  
servant follow the Master, *Moses Christ*,  
the law *Grace*; obedience *faith*, and then  
all act their proper and designed parts.  
You know vvhat *Zachariah* saith, *Luke* 1.  
74, 75. *You were redeemed that you might*  
*serve*, that you might live unto him that  
died for you, Reason from *mercy* to duty;  
not from *mercy* to liberty. Oh beware  
that the great things of *Christ* doe not  
make you more carelesse! take heed of  
abusing *Mercy*. It were a sad thing if we  
should abuse the *Grace* of *Christ*. The  
*Iustice* of God prevailes with others, oh!  
but God vvould have his *bowels*, his *mer-*  
*cies* to prevaile with you, *Rom.* 12.1. *I be-*  
*seech you through the mercies of God, offer*

104 *The first Positten applyed.*

*up your soules and bodies a living sacrifice. Saints reasonings and are from ingagements of mercy, to enlargements in duty, 2 Cor. 5. 14. and 2 Cor. 7. 1. Having such precious promises, let us purge our selves from all corruption of flesh and spirit. None but venemous spirits, will spider-like sucke poyson from such sweets, draw such consequents from mercy, as may be encouragements to sin.*

1. It were a sad thing: 1 if vve should bee more slacke and sluggish, if that vvhich should quicken, doth slacken our hands, vvhhen a man shall say in his heart, Christ died, I need not pray so much, Christ hath done all, therefore, I need do nothing: this should strengthen, and doth this weaken your ingagements? this should heighten, and doth this lessen your engagements? this should quicken, and doth it dead your hearts? it should inflame, and doth it coole your spirits? what a sad thing is this? but worse.

2: 2 If vve should draw arguments to sinne by mercy: shall that become a spur, which should be the greatest curbe? Shall we sin because Grace abounds, Rom. 6. 1. There is mercy with thee that thou mayest be feared, saith the Psalmist: not that



that I may sinne, but serve. You that the *Law* hath sent to the *Gospel*, let the *Gospel* againe send you to the *Law*; studie now your dutie; abundance of *mercy* calls in for abundance of *duty*. If God had not abounded in mercy, vvhhat had become of us? And hath he abounded in mercy? Oh then let us abound in dutie; obey for *Gods* sake who gives his Sonne; for *Christ* sake who hath given himselfe, that you might give your selves to God. Obey for faiths sake, which is dead without obedience. It is the cry of faith, *Give me children, else I dye*. Obey for professions sake; adorne the Gospel of our Lord and Saviour Jesus Christ. What a shame it should be said of us, that faith cannot do that vvhich infidelity is able to doe? What will Turks and Mahumetans say, *Ecce quales sunt qui Christum colunt!* Behold, these are the servants of the crucified God! they professe Christ, and yet will sweare, yet will sinne against Christ. What will Papists say? These are they vvhich preach faith, and yet strangers to obedience, and live in sinne. Let the righteousness of the law be fulfilled in us, not walking after the flesh, but after the spirit, Rom. 4. 8. The Law is a Royall law:

*Non præstat fides, quod præstitit infidelitas.*

Rom. 8. 4.

James 2.8. law; *If we observe the royall law according to the Scripture, saith James, you doe well,*

βασιλικόν. James 2.8. It is a royall Law; live royally above the rank of men in obedience.

Lex regia est via Regia, qua obliquis viarum di-

verticulis opponitur. Receive not the Grace of God \* in vaine,

2 Cor. 6. 1. If ye receive it not in vaine, you will have power to vwill, and power to

doe, you vwill prize Grace, and walke

thankfully. It was wittily spoken of one,

there is some truth in it; Live as though

there were no Gospel; dye as though

there were no law; passe the time of

this life in the wildernesse of this world

under the conduct of Moses; but let none

but Joshua bring thee over to Canaan

the promised Land.

It agrees thus farre vvith Scripture,

Moses was a man of the law, he gave the

law, and he is often taken for the law;

they have Moses and the Prophets. Luke

16. 29. And there is one that shall con-

demne you, even Moses in whom you trust,

John 5. 45. Joshua was a type of Christ;

his name signifies so much: he was Iesus,

so called, Heb. 4. 8. If Iesus, that is, Joshua,

could have given them rest: Moses must

lead the children of Israel through the

wildernesse; but Joshua must bring them

into Canaan. So while you are in the

wildernesse

Beza.  
\* ἐῖς κενὸν  
frustra hoc  
est, nullo  
fructu, ve-  
stro damno.



*The first Position applyed.* 107

wilderneſſe of this world, you muſt walke under the conduct of *Moses*; you muſt live in obedience to the law, but it is not *Moses*, but *Joſhua*; not works, but *Faith*; not obedience, but *Chriſt* muſt bring you into *Canaan*. Doe vvhat you can while you live; but be ſure to dye upon *Chriſts* ſcore.

And thus much ſhall ſerve for the firſt Poſition, *That the ſubſtance of the law is a Rule of obedience to the people of God, and that to which they are to confirme their lives and walkings*, now under the Goſpel.

And this we have proved by Scriptures, by a cloud of witneſſes, the concordant testimony of ſome, and might of all the Reformed Churches: wee have ſtrengthened this by many Arguments, and given you ſome Applications of it.

We are now come to the ſecond Poſition which wee laid downe in Answer to the Query vvhich vvill bee more knotty; but if wee ſhall be able to make it good, it will at once vindicate the law, and ſtrike downe thoſe many erroneous Opinions that are on foot againſt it.

The Poſition is this.

*That*

108 *The second Position propounded.*

2 Posit.

*That there was no End or Use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.*

And this I hope you shall see made good, and then you will see *Gospel* in the *Law* : and, that the *Law* is not that which men give it out to be ; opposite to the *Gospel* and *Grace* : but may consist with *Grace*, and be *serviceable* to the advancement of *Grace*.

Now in the prosecution of this wee will observe this Method.

1 Wee vwill shew you the *chiefe* and principall ends for which the *Law* vvas promulged, or given.

2 We will shew you how those ends may *consist* with *Grace*, and be *serviceable* to the advancement of the *Covenant of Grace* ; and therefore may remaine under *Grace*.

3 Wee will answer those *Objections* vvhich may be made against this *Position*.

4 Wee shall in a few words summe up all in some brieve *Application*.

1 My first worke is to *summe* up the *chiefe* and principall ends for which the law was given or promulged.

There



## Two main ends of the Law. 109

There are two main ends for which the Law was promulged.

*Duplex usus legis*  
Politicus. 1 Tim. 1.8.  
Theologicus.

1 One was politicall.

*usus Theologicus.*

2 The other Theologicall, or Divine.

*vel est*

*in justificandis.*

*vel*

1 The first, viz. the politicall use of it, which the Apostle seems to hint at in the

*injustificatis, &c.*

*de quibus consule*

*Chem. de usu legis.*

1 Tim. 1. 8, 9. Knowing this that the law is not made for a righteous man; but for the lawlesse and disobedient; for the ungodly, and for sinners, for unboly and profane, for murderers of fathers and mothers, and for man-slayers: that is, it was made for them; if not their Rule, that it should be their punishment. This is the politicall use of the Law.

2 A second great end, and that is Divine, or Theologicall: and the Divine end and use of the law is two-fold.

1 In those who are not justified.

2 In those who are justified.

1 In those that are to be justified, or the use it hath in reference to justification. First, to discover sin. Secondly, to humble for sin; and by that drive us to Christ.

2 In those that are justified.

First,

110 *The main ends wherefore*

First, it is a *Doctrine* to direct to duties.

Secondly, as a *Glasse* to discover the defects of them, that so wee might be kept humble and flye to Christ; where there is mercy to cover, and Grace to cure all sinne.

Thirdly, as a *restrainer* and corrector of sinne.

Fourthly, as a *reprover* of sinne, 2 *Tim.* 3. 16.

I shall for the present but lay downe the principle and maine ends, for which the law was promulged.

1 To *restraine* transgression; to set *bounds* and banks to the cursed nature of man fallen; not onely by discovering sin, but the wrath of God; *tribulation and anguish* to every soule who doth evill, Rom. 2. 8, 9. We read in Gal. 3. 19. *That the law was added because of transgression.* And this place *Hierome* and *Chrysostome* understand of the restraint of transgression. The law may *restraine* sinners, though it cannot renew sinners; it may *cokibite* and bridle sinne, though it cannot *heale* and cure it. Before God gave the Law sinne had a more perfect reigne; by reason



son of the *darknesse* of mens understanding, and security of their hearts, *Rom. 5. 13, 14.* *Death reigned, and so sinne from Adam to Moses:* as the Apostle sheweth. And therefore God might give the law to *discover*, not onely that they *sinned* in such courses vvhetherin they vvalked; but to *discover* to them also that heavy *wrath* of God vvhich they *draw* upon themselves by sinne, which might worke so farre as to *restraine* men in the course of sinne; and to hinder sinne that it could not now have so compleat, and uncontrolled a *dominion* and reign in the soule. Though it did still reign, for *restraining* Grace doth not *conquer*, though it doth *suppresse* and keepe downe sinne; yet it should not have so *full*, so compleat, so uncontrolled a dominion in the soule: the *sinner* should be in feare, and that vwill serve to *restraine* men in wayes of sinne, though not to *renew* the sinner.

If God had not given a *severe* and terrible law against sinne, such is the *vilenesse* of mens spirits, they would have *acted* all villany: the *Devill* would not onely have *reigned*, but *raged* in all the sonnes of men. And therefore as vve doe with  
*madd*

*made* Beasts, Wolves, or Lions, &c. vve binde them up in chaines, that they may not doe that mischiefe, vvhich their *inclinations* carry them to : so the Law *chaines* up the wickednesse of the hearts of men, that they dare not *fulfill* those lustfull inclinations which are in their hearts to doe.

And blessed be God that there is this *feare* upon the spirits of wicked men ; otherwise there were no living in the world ; one man would be a *devil* to another ; every man would be a *Cain* to his brother, an *Ammon* to his sister, an *Ab-solon* to his father, a *Saul* to himselfe, a *Judas* to his master : for what *one* man doth, *all* men would doe, were it not for restraint upon their spirits. Naturally, *sinne* is past both *sense* and shame too : there would be no wohe, no stay, no banke or bounds to sinne ; every man would be as a *devil* to another ; and therefore we have cause to blesse God, that he hath given a law to restraine *transgression* ; that if men vwill not be so good as they should be, yet they might be restrained, and not be so *bad* as they would be. Were it not for this, and that *awe* that God hath cast upon the spirits of wicked men



*wherefore the Law given.* 413

men by it, there would be no safetie; the fields, the streets, your houses your beds; would have beene filled with blood, uncleannesse, murder, rapes, incests; adulteries, and all mischiefes. If therefore no law, *Thou shalt not murder*; men would make every passion a stabbe: if no law *Thou shalt not steale*; men would think theft, couenage, cheating oppression, good policy, &c. and the best life *ex rapto vivere*, to live on other mens sweat: if no law, *Thou shalt not commit adultery*; men would defile their neighbours Bed, and commit all wickednesse.

And therefore hath God given a law to set bounds and bankes to defend us, against the incursions, and breaches that sinne would make upon us. He that sets bounds and bankes to the raging Sea, which otherwise would overflow the land, doth set also bounds and bankes to mens sins, and sinfull affections.

It is no lesse wonder that the desire of lust and corruption in men, doth not break forth to the overflowing of all banks, then that the Sea doth not breake forth upon us, but he that sets bounds to the one, doth also bound and restrain the other. That's the first end.

I

Secondly;

# 114 The maine ends wherefore

ὅτι παρὰ-  
 λόγου  
 χάρις  
 προσ-  
 τήθη.  
 &c.  
 H.e. ut ho-  
 mines in-  
 telligerent  
 patefactis  
 transgressi-  
 onibus, sola  
 Dei gratia  
 quam A-  
 brahamo  
 promiserat,  
 servari, ac  
 proinde  
 omnes in  
 Christum  
 respicerent.  
 Beza in lo-  
 cum.  
 Lex morbum  
 manifestat,  
 Evangelium  
 medicum  
 monstrat.  
 Alsted.

Secondly, The law was given to discover  
 and reveal transgressions, and that I con-  
 ceive is the proper meaning of that place,  
 Gal. 3. 19. *The Law was added, because*  
*of transgressions, that is chiefly, that the*  
*Law might be instar speculi, like to a*  
*glasse to reveale and discover sinne, and so*  
*the Apostle, Rom. 7. 7. Is the Law sinne?*  
*God forbid. Nay, sayes he, I had not known*  
*sinne but by the Law, for I had not known*  
*lust, except the Law had said, thou shalt*  
*not covet. And this the Apostle seemes*  
*to speak also, in Rom. 5. 20. The Law en-*  
*tered that the offence might abound, that is,*  
*that sinne might appeare exceeding sinfull.*

This is another end God gave the law,  
 to open, reveale and convince the soule of  
 sinne: and this was with reference to the  
 promise to grace and mercy.

And therefore God gave the Law after  
 the promise, to discover sinne and to  
 waken the conscience, and to drive men  
 out of themselves, and bring them over  
 to Christ. Before hee gave the Law, men  
 were secure and carelesse, did not esteem  
 of the promise, and the salvation the pro-  
 mise offered; they saw not that necessity  
 of it. And therefore God gave the Law  
 to discover sinne, and by that our mind of  
 the



the promise, that so the promise and Grace might be advanced. God in giving the Law did but pursue the purpose of mercie he had in giving the promise, by taking a course to make his Gospel worthy of all acceptation, that when we were convinced of sinne, we might looke out for, and price a Saviour; vwhen we were stung vvith the fiery Serpent, we might looke up to the *Brasen Serpent*——and in this, God did but pursue the designe of of his own Grace.

Thirdly, The Law was given to *humble* men for sin; and this is a fruit of the former, *Rom. 3. 19, 20.* Now we know what ever thing the Law saith, it saith to them that are under the Law, that every mouth might be stopped, and all the world might become guilty, that is, sensible of their owne guilt, for we were no lesse guilty before, but now by the law men are made sensible of their owne guilt, for saith the Apostle, *By the Law is the knowledge of sin,* *Per legem* *Scd.* So in, *Rom. 4. 15.* Where there is no Law, there is no transgression, that is, no transgression doth appeare, where no law to discover it, or no transgression will be charged upon the conscience, vwhere no Law to discover sin; And this seemes to

*peccati ag-  
nitio, per  
Evangelium  
peccati  
abolitio.  
Alfred.*

\**imputatur*  
*Beza, non*  
*putatur:*  
*alii, non*  
*censetur,*  
*non a sti-*  
*matur: ve-*  
*tus inter-*  
*pres, non*  
*imputatur.*  
*Cum aperte*  
*proponere-*  
*tur lex,*  
*clarum fuit*  
*peccatum,*  
*cum tacite,*  
*peccatum*  
*minus com-*  
*punxi con-*  
*scientiam,*  
*ante legem*  
*propositam*  
*nemo pec-*  
*cavit ad si-*  
*militudi-*  
*nem Ada,*  
*qui de fru-*  
*ctu cem-*  
*medit ipso*  
*externa vo-*  
*ce prohibi-*  
*ta. Cham.*  
*Myro in*  
*loc.*

be excellently set out in *Rom. 5. 13, 14.*  
*Untill the Law sinne was in the world, but*  
*sinne is not* \* *imputed where there is no*  
*Law, Nevertheless death reigned from*  
*Adam to Moses, &c.* The meaning is;  
 there was no lesse sinne, or guilt and death  
 before the Law then after, sinne reigned,  
 and death reigned over all the sonnes of  
 men, and it reigned the more, because it  
 reigned in the darke, there was no law gi-  
 ven vyhereby to discover and reveale it to  
 them, and to helpe to charge sin upon  
 them. And so he saith; *Sin is not impu-*  
*ted where there is no Law,* that is, though  
 sinne and death did reigne, yet men were  
 secure and carelesse, and having no Law  
 to discover sinne to them; they did not  
 charge their hearts with sinne, they did not  
 impute sinne to themselves. And therefore  
 God renewed the law, and promulged the  
 law in Mount Sinai, to discover and im-  
 pute sinne to men, to charge them vwith  
 sinne. I will give it you in this similitude.  
 Suppose a Debtor to owe a great summe  
 of money to a Creditor, and the Creditor  
 out of meere mercy should promise him  
 to forgive him all the debt, yet after this  
 should send forth Officers to Attach and  
 Arrest him, one would think surely this  
 man



man is *contrary* to himselfe, hee hath repented of his former promises, when yet he is the *same* repents of nothing, onely desires that his *mercy* might be more conspicuous and advanced in the thoughts of the Debtor; and therefore suffers him to be brought to these extremities, that *mercy* might more clearely appeare, that he may be more thankfull. The case is the *same* between God and us. We are deeply *indebted* unto God; and to *Abraham*, and us in him, God made a *promise* of *mercy*, but men were *secure* and carelesse, and though they were guilty of sinne, and so lyable to death, yet being without a Law to *evidence* sinne and death to their consciences, they could not see it such a *mercy* as it was to have a pardon. Thereupon God *published* by *Moses*, a severe and terrible Law, to discover, accuse us, and condemne us for sinne, not that he intended the sentence should take hold, for then God should be *contrary* to himselfe; but that hereby *guilt* being made evident, our mouthes stopped, we might fall down and acknowledge the greatnesse and riches of free grace and *mercy*. And thus it was in *Job*: as you see fully in *Job* 33. 16, to the 31. *Gal.* 3. 22. The Scriptures con-

118 The maine ends wherefore  
cluded all under sinne, that the promise by  
faith, &c. might be given to them that be-  
leeve.

*Plane dici-  
mus deces-  
siffe legem,  
quoad one-  
ra, non  
quoad ju-  
stitiam.*

*Aug. Lex  
est infle-  
xibilis vi-  
vendi re-  
gula.*

*Calvin.*

4 The Law was given for a direction  
of life, a rule of walking to beleevers. And  
this I shewed you at large in the former  
Position, That the Law was a Rule of  
walking, though the law for burthen is ta-  
ken away, yet not for obedience; And if it  
were needfull I might pursue to streng-  
then this to you.

The morall Law is perpetuall and im-  
mutable, this is an everlasting truth, the  
creature is bound to worship and obey his  
Creator, and so much the more bound as he  
hath received greater benefits. And this is  
a truth as cleare as the light, and surely to  
be free from obedience, is to be servants  
unto sin, as I have shewed at large.

Fiftly, The Law was given not onely  
as a Director for duties, but as a glasse to  
discover the imperfections of them, that  
so wee might be Kept humble and vile in  
our owne eyes, and that we might live  
more out of ourselves, and more in Christ,  
that we might stie to Christ upon all occa-  
sions, as a defiled man to the fountaine, to  
be washed and cleansed, in whom there is

*mercy*



happy to cover, and Grace to cure all our infirmities.

Sixtly, The law was given as a *Reprover* *Lex docen-*  
and corrector of sinne, even to the Saints, *do, admo-*  
I say, to discipline, and reprove them for it, *nendo, ob-*  
2 Tim. 8. 16. *All Scripture is profitable for* *jurgando,*  
*doctrine and reprove,* and this part of Scri- *corrigendo*  
pture specially for these ends, to be *instar* *ad omne*  
*verberis,* to correct and chastise vvan- *bonum opus*  
nesse, to *reprove* and correct for sin. *nos format.*  
Calvin.

Seventhly, The Law was given to be a  
*spurre* to quicken us to duties; The flesh  
is sluggish, and the Law is *instar stimuli,*  
of the nature of a *spar,* or goad to quicken  
us in the wayes of obedience. And so you  
see the first thing, the ends wherefore the  
law was given.

2 I am now to shew you that there  
was no end vwherefore the Law was gi-  
ven; but might *consist* with Grace, and be  
serviceable to the Covenant of *Grace,* and  
therefore may remaine under *Grace.*

1 It was given to restraine transgressi-  
on, and it is of the same use now; and  
takes place to *restraine* wicked men in *sin,*  
though it have no power to *renew* and  
change them; *fear* may restraine, though  
it cannot renew men; *fear* may suppress

sin, though alone *Faith* doth conquer and overcome sin, &c.

The Law may *chaine* up the Wolfe, but the Gospel *changed* the Wolvish nature, the one *stoppes* the streame, the other *heales* the fontaine; the one restraines the practises, the other *renoves* the principles. And vvhoe doth not see this the *ordinary* fruit of the law of God now? It was the speech of a holy man, That our Cain hath not killed his brother *Abel*; that our *Ammon* hath not defloured his sister *Tamar*; that our *Reuben* hath not gone up to his fathers couch; that our *Abfalon* hath not conspired the death of his father. It is because God restrains them, therefore vvas the law *added*, and therefore for this use it continues, to restraine wicked men, to set boundes and bankes to the *rage* of mens lustfull hearts.

2 The Law vvas given to *discover* and reveal transgressions, and this might stand with Grace; nay, it serves to advance it, and it still continues for this end, even to discover and *reueale* transgressions to us, to make sin and misery *appeare*, and by that to *awaken* the conscience to flye over to Christ, Hence the Apostle, *Gal. 3. 19.*

Where-



Wherefore serveth the Law, vvhhy saith hee,  
it was added because of transgression, till the  
seed should come, unto whom the Promise was made. Some take seed here for the  
faithfull, and make this the meaning, that  
so long as there are any to be brought un-  
to Christ, so long there vwill be use of the  
law to discover sin, both 1 in the unreg-  
nerate, that they may flye to Christ, and  
2 in those vvhho are reuised, that they may  
learne to cast all their faith, Hope, expe-  
ctation, on him still: but vvhether that  
interpretation will hold or no, yet this  
holds firme: that the law doth remaine  
for this use, to discover sin to us, Rom. 4.  
15. Where no law is, there is no transgression,  
that is, none discovered, where no law to  
discover sin, sin doth not appeare: So Ro-  
manes 5. 20. The Law entred that the of-  
fence might abound, not onely to discover  
sin, but to make it appeare exceeding sin-  
full. And the Apostles words put all out of  
question, Rom. 7. 7. I had not known sin but  
by the Law, vvhich was the revealer of sin  
to him, and in the 13. verse But sin that it  
might appeare sin, working death in me by  
that which is good, that sin by the Command-  
ment might appeare exceeding sinfull.  
So that you see the Law doth still re-  
main

Qui ex lege  
Mosis con-  
scientiam  
pungit ut  
Christo  
præparet,  
is non pro  
fide legem,  
pro Christo  
Mosen, aut  
quicquam  
Evangelio  
contrarium  
docet, sed  
is tantum  
qui legis  
operibus  
hominem  
iustificari  
docet.  
Chamier.  
in a. 1. 1.  
v. 1. 1.  
Erasm, ut  
abunda-  
retur,  
ut ampli-  
cetur.  
Beza.  
ut auctior  
fieret quam  
prius.

main in this use to discover sin to us, I had not known concupiscence, and so of any other, if the Law had not said, *Thou shalt not covet*: and this it doth after grace too, that which was *sinne* before, is *sinne* now, Grace doth not alter the nature of sinne, though it doe free us from the fruits and condemnation of it.

3 It vvas added to *humble* us for sinne. And this also *consists* with Grace; and it still remaines in that use, though this be denied by some: Sin is the great ground of *humiliation*: and that which is a *glasse* to discover sin, must needs upon discovery of it, humble the soule for it.

*Lex infer-  
vit Evan-  
gelio ut in-  
dicata cer-  
tissima ex  
operibus  
damnatio-  
ne, preparat  
quemque  
ad queren-  
dam grati-  
am.*

Chamier.

And for this you may reade, *Rom. 3. 19, 20. Gal. 3. 22.* In vvhich regard it may be said, *the law is not against the promises*, *Gal. 3. 21. Is the law against the promises?* *God forbid.* But the Scripture hath concluded all under sinne, that the promise through faith might be given to them that believe. Marke you: there the Apostle saith the law is not against the promises; for those *affirmative* interrogations, are the strongest negations. And he shewes vvhay the law is not against the promise, because it is subservient to the promise: why how that? he shewes, be-  
cause



cause it concludes us under sinne : that is, it doth humble us, convince us of sin, that so the promise might be given : and hence it is said in the 24 verse. *The law* *Lege Pare-*  
*is our Schoole-master to bring us unto* *um in le-*  
*Christ ;* hee speakes of the same law of *cum.*  
 vvhich hee did before, vvhich seemes by the 22 verse, to be the Morall law : and how is this the Schoole-master, but by lashing us, humbling us for sinne, and driving us to Christ? Or admit that it vvere the *Ceremoniall Law* vvhich were said to be the Schoole-master, yet the *Morall* law was the rod : the Master doth little without the *Rod*, nor the Ceremony except the Morall law did drive them to the Ceremoniall, which was then Christ in Figure, as it doth now drive us to Christ in truth.

And thus the Law still remaines, as an instrument in the hands of the Spirit to discover sinne to us, and humble us for it, that so we might come over to Christ. If the *avenger* of blood had not followed the *murderer*, he would never have gone to the *Citie* of refuge : if God should not humble us, we should never go to Christ. A tender of Christ, and pardon before men be *humbled*, is vworth nothing.

Men

Men doe by this as those vwho were invited to the Supper; *they made light of it*; so they make *light* of a pardon, of the blood of Christ; But when once God hath *discovered* sin; when the law hath come upon us as on *Paul*, vwith an accusing, convincing, humbling, killing power: Oh then *Christ* is precious! the *promise* precious, the *blood* of Christ precious. And I conceive this vvas the maine end God gave the law after the promise, to advance the promise. Men had not known the *sweetnesse* of Christ, if not tasted of the *bitternesse* of sin.

4 The law vvas given for a *direction* of life, and so it doth still remaine; as I have fully proved to you.

*Abrogata  
lex non  
quoad obe-  
dientiam,  
sed quoad  
maledictio-  
nem.  
Chamier.*

Though we be *sons*; and are willing to obey, yet we must learne how to actuate this willing disposition: I say, though we are sons and are *guided* by the Spirit, and in our *love* to God are ready to all services; yet vve need that the *Word* should be a light unto our feet, and a lanterne unto our pathes: God hath made you *sonnes*, and he hath given you an inheritance; and now hee gives you a *Rule* to vvalke by, that you might expresse your thankfulnessse to him for his rich mercy.

Your



Your obedience is not the cause and ground of his adoption; but the expression of your thankfulness and duty you owe to God vvho hath adopted you. God therefore did not give the Rule and afterward the Promise: but first the Promise, and then the Rule, to discover that our obedience vvas not the ground of acceptance; but a declaration of our thankfulness to God vvho hath accepted us. So that as it doth remaine a Rule of vvalking, yet in Christ: It must be our Rule in Christ; we must obey by the strength of Christ: you must begin obedience from Christ, you are not to worke for your interest, but get an interest that you may worke.

*Lex operi  
exigit im-  
pletionem  
legis, tan-  
quam con-  
ditionem  
antecedentem, lex  
gratie o-  
pera non  
admittit,  
nisi ut con-  
ditiones  
consequen-  
tes. Lege  
Chamier.  
ad finem.  
cap. 3. l. 14.*

The law, say some of our Divines, vvas given vvith Evangelicall purposes, that is, with purposes subservient to the Gospel; and I say, it must be obeyed with Evangelicall principles; principles from Christ. The law shewes us but vvhat is good; it gives no power to doe it. It is *lex spiritalis*, a spirituall Law; holy, just, and good: but it is not *lex spiritus*, the law of the spirit: this is alone in Christ, Rom. 8. 2. The law shewes you vvhat is holy, but cannot make you holy, while it is a rule

without

126 *That these ends might, &c.*

*without* us; it cannot make us holy; it must be a rule *within* us.

The Law is a *principle* within us first, and then a *patterne* without us: we are not made holy by *imitation*, but by *implantation*. But that Principle *within* sends you thither as to the rule without; after which you should confirme your lives without: when the law is once your *Principle*; it then becomes your *Patterne*.

5 It was given us as a *glasse* to discover our imperfections of duty, and that remaines; there you see the imperfections of your duties, of your graces, and obedience; and by that you are kept close to Christ; you are kept humble: this casts you out of your selves, and casts you upon the hold of Christ and the Promises.

And thus in briebe you have seene two of these things propounded, done; you have seene the maine ends and uses for which the law was set up: you have seen how these ends were not onely *consistent* with Grace, but might be serviceable to the advancement of Grace.

Wee are now come to the third thing propounded, to answer Objections; and then



then vve will shut up this first and maine Query vwith some Application.

Wee are now to deale vwith the third thing, the answering of Objections.

1. *Object.* Wee read that the Law was set up as a Covenant, and in that use certainly it could not stand with Grace, and therefore there were some ends and uses wherefore the Law vvas given that are not consistent with Grace.

Now that it was set up as a Covenant, these places seeme to declare, Exod. 19. 4, 6. Now therefore if you will obey my voyce indeed, and keepe my Covenant, then you shall be a peculiar people. — But yet more plainly in Deut. 4. 13. And the Lord declared to you his Covenant, which hee commanded you to performe, even tenne Commandments; and hee wrote them upon two Tables of stone, Jeremy 31. 31, 32. Behold, the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, Not according to the Covenant I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt. But this shall be the Covenant: I will put my lawes into their hearts, So Heb. 8. 7, 8, 9. For if the first Covenant had

had been faultlesse; then had there been  
no place for another. These places seeme  
to speake very plainly, that the law was  
given as a Covenant of workes to the  
Jewes: and as a Covenant of workes it  
could not consist with Grace; and there-  
fore there were some ends wherefore  
the law was set up, which were not con-  
sistent with Grace.

Now then for the clearing of these pla-  
ces, there hath been laid downe by Di-  
vines divers distinctions of Covenants.  
Some have set downe these three.

1. A Covenant of Nature.
2. A Covenant of Grace.
3. A mixt Covenant consisting of  
Nature and Grace.

Others set downe these,

1. *Fœdus naturæ*. The Covenant of  
Nature: or, that Covenant which God  
made with man in Innocency.

2. *Fœdus promissæ*: or the Covenant of  
the promise, as some; the Covenant of  
Grace, as others; which was made with  
Adam after his fall, in those words; The  
Seed of the woman shall breake the Serpents  
head, and renewed to Abraham in the  
15. of Gen. but more clearly in Gen. 18.

And In thy seed shall all the Nations of the  
earth



earth be blessed. And this is the same in substance with the covenant of Grace.

3 *Fœdus operis*, The Covenant of Workes vvhich was made with the *Jewes*, as they interpret those places, *Exod. 19. 4, 6. Dent. 4. 13.*

Others againe; that make these three Covenants.

1 *Fœdus naturæ*. The Covenant of nature made with *Adam*.

2 *Fœdus gratiæ*. The Covenant of Grace made to us in *Christ*.

3 *Fœdus subserviens*. Or the subservient Covenant, which they say, was the covenant made here to the *Jewes*; meerly in way of subserviency to the covenant of Grace in *Christ*. A preparing covenant, to make way for the advancement of the covenant of Grace in *Christ*, vvhich as a covenant is gone, though the subserviency of it doth still remaine.

Others there are that say, There were never any but two Covenants made with man: one of *Workes*, the other of *Grace*. The first in innocency, the other after the fall. But yet this covenant of Grace was so legally dispensed to the *Jewes*, that it seemes to be nothing else but the repeti-

tion of the Covenant of Works. In respect of which *legall dispensations* of it, the same Covenant under the law is called a Covenant of Works; under the Gospel, in regard of the *clearer* manifestations of it, it is called a covenant of *Grace*; but these were not *two distinct* covenants, but one and the same covenant diversly dispensed. And that the law could not be a covenant of *workes* properly taken; I will give but these Arguments.

1 Argu.

That I conceive cannot be said to be a covenant of *workes* whereby a *holy* God is married to a *sinfull* people; but by this covenant, God was married to such, *Jer.* 31. 31, 32. And therefore could not be a covenant of *workes*.

2 Argu.

That can never be said to be a covenant of *workes*, which had *mercy* in it to *sinfull* men, but this had: it was set up with *mercifull* purposes, with *subserviencie* to the Gospel, as the Apostle shews at large in *Gal. 3. Ergo.*

3 Argu.

If the Law were given as a covenant of *Workes*, then were it *opposite*, and contrary to the promise; but that the Apostle shewes it is not, *Gal. 3. 22. Is the law against the promise? God forbid.* But if it were set up as a covenant of works, then



then were it diametrically opposite to it, for if of works, then not of grace, *Ergo*.

That can never be a covenant of works <sup>4 Argu:</sup> which vvas added to the Covenant of grace: but the Apostle shews the law was added to the promise, *Gal* 3. 19. Now if it had been added as a Covenant, then it would overthrow the nature of the promise: it was so added, as that the nature of the promise might be preserved: but if any thing of works were here, it would cleane overturne Grace, and overthrow the nature of the promise. Therefore it vvas not added as a covenant, nor was it added by way of ingrediency to the promise: as if vve had beene to be justified partly by *working*, partly by *believing*; for that overthrowes the freeness of the promise, If of *workes*, then it is not of *Grace*. But it was added by vway of *subserviency* to the promise, as the Apostle saith here it was added because of *transgression*. It vvas so added to the promise, or covenant of grace as to helpe and advance, not to subvert and destroy it. And therefore could not be added as a covenant of works.

The fifth Argument may be taken <sup>5 Argu:</sup> from, *Gal* 3. 17. where the Apostle shews that the law which was foure hundred and

*thirty yeares after the Promise, could not disanull or make the Promise of none effect. But if God had set up the law as a covenant, it would have disanulled the Promise; Nay, and it would have declared God changeable, which cannot be; for saith the Apostle, Gal. 3. 20. God is one; hee is the same in his grace and purpose to sinners, though he seeme by giving the Law after the Promise, to repent of his former mercy, and by this to cancell, or repeale what hee had done; yet it is no such matter, God is one, he is the same in all. This covenant was established by*

Heb. 6. 17,  
18.  
Psal. 110.  
4.

*Oath, Heb. 6. 17, 18. And when God sweares, hee cannot repent, Psalm 110. 4. Now if God set up this as a covenant after he had given the Promise; either this would have shewed mutability in Gods will, or contradiction in his acts, which cannot be. And therefore it could not be a covenant of workes,*

6 *Argu.*

*If it were Gods purpose to give life and salvation to the lost sonnes of men by a covenant of Grace, then hee never set up the Law as a covenant of workes for that end, But this was his purpose, &c. as the Apostle in Gal. 3. 18. If the inheritance be by the Law, then it is not by the promise;*



promise; but God gave it to Abraham by promise, &c. As if he had said. It was never Gods end to give life by the Law, for he had given it before another way, namely, by promise. And therefore never intended this the way,

If the law were a covenant of *workes*, 7 *Argu.* then were the *Jewes* under a different covenant from us, and so none were saved; which the Apostle gain-sayes, *Acts 15. 11.* *We believe through the grace of Christ to be saved, καὶ οἱ ἄλλοι even as they*; or else they are both under a covenant of *workes*, and a covenant of Grace. But that they could not be; they are utterly inconsistent. *Ergo.*

God never appointed any thing to an 8 *Argu.* *End*, to which the thing appointed is *unserviceable* and *unsutable*: but the law was utterly *unserviceable* and *unsutable* to this *End*, to give life and salvation: the Apostle tels us, the law could not do it, *Rom. 8. 3.* in *Gal. 3.* *If there had been a law given that could have given life, which implies it could not doe it, and therefore God never set it up for that purpose.*

It could never suit with Gods heart to 9 *Argu.* sinners to give a covenant of *workes* after the fall; because man could doe nothing, hee was dead, &c. Besides, it was con-

trary to the *nature* of a covenant, man was *impotent*, and could not stand a party in covenant with God. —

Besides, if you doe but consider the nature of a covenant of *workes*, you will see plainly an *impossibility* that the Law should be a covenant of *workes*.

*Lege Ames.  
de applica-  
tione Chri-  
sti.*

*Fœdus o-  
peris est fœ-  
dus amici-  
tiæ, fœdus  
gratiæ  
est fœdus  
reconcili-  
ationis.---  
Ames.*

1 The covenant of *workes* is a cove-  
nant betweene *two friends*. It is a cove-  
nant of *friendship*; but God could not  
make such a covenant vwith fallen man:  
we were enemies, vve were guilty sin-  
ners: and therefore a covenant of friend-  
ship could not be made: Indeed there  
might be a covenant of *Grace* made with  
him, for that is a covenant of *reconciliati-  
on*, & such a covenant might be made with  
enemies: but there could not be a cove-  
nant of *Workes* made, for that is a cove-  
nant betweene friends: and such we were  
not after the fall.

3 The Covenant of *vworkes* was a Co-  
venant, wherein each party had his  
work; It was a *conditionall* Covenant vve  
had something to do, if we expected that  
vvhich was promised. But now such a  
Covenant God could not make with man  
after his fall; because man was not *able*  
to stand to the *lowest* terms, to *performe*  
the



the meanest condition. And therefore.

3 The Covenant of workes was a Covenant no way capable of *renovation*; if you once broke it, you were gone for ever. But now this Covenant which God made with them was *capable of renewing*, and they frequently *renewed* Covenant with God. And therefore this could not be a Covenant of workes, so that by this vvhich hath been spoken, you see plainly that this could not be a covenant of workes vvhich God made with the *Jewes*.

*Object.* But you will say; a Covenant *Object.* it was, and so it is called: And if it were a Covenant, then was it either a Covenant of Works, or a covenant of Grace, or else *dat per tertium*, there is some *third*, some *middle* Covenant: but there is no *middle* Covenant, nor is it a Covenant of Grace, and therefore it must needs be a covenant of workes.

If by a third covenant, be meant a *mid-* *Answ. 1.*  
*dle* covenant, consisting partly of workes, *Medium*  
 and partly of Grace, under which the *participa-*  
*Jewes* were, and by which they were *tionis,*  
 ved, I utterly deny any such covenant.  
 For there was no such Covenant ever  
 made with man fallen, neither can there

be any *medium*, betweene *workes* and Grace, the Apostle speaks that plainly, *if of workes, then not of Grace*. If they had been to doe any thing in relation to *life*, though never so small, and though the *Gospel* had been to doe the rest, yet had it been a Covenant of *workes*, and had been utterly inconsistent with the covenant of Grace. For \* Grace can no way be called *grace*, if not every way Grace: if there were any thing of *mans* bringing, which were not of *Gods* bestowing, though it were never so small, it would overturn the nature of Grace, and make that of *workes* which is of Grace. If a man should aske but a penny of us, to the purchase of a Kingdome, though he should give us the rest, yet would that penny hinder it from being a *meere* gift and grace, So it is here, &c. And therefore a middle covenant I cannot allow it.

There are two other *opinions* which I will propound to your thoughts. Some that thinke it neither a Covenant of *workes*, nor of Grace, but a third covenant distinct from both; Others that thinke it a covenant of Grace, but more legally dispensed.

I Some there are that do think it to be a third covenant; *A* *manuductory*, preparatory

\* *Gratia*  
*nullo modo*  
*gratia, nisi*  
*omni modo*  
*gratia.*  
Aug.



paratory or subservient Covenant. A co-<sup>Chameyan,</sup>  
venant, I say, that was given by way of <sup>de triplici</sup>  
*subserviency* to the covenant of Grace. <sup>fœdere.</sup>

For the better advancing, and setting up  
of the covenant of Grace; and those  
who hold this, doe say there are three  
distinct Covenants, vvhich God made  
with mankind. 1 The covenant of Na-  
ture. 2 The covenant of Grace. 3 The  
Subservient covenant.

*Fœdus.*

1 *Natura-*  
*le.*

2 *Gratui-*  
*tum.*

3 *Subser-*  
*viens.*

1 The covenant of Nature, and that  
was whereby God required as the Crea-  
tor of a creature, perfect obedience to all  
his Commandements, with promise of a  
blessed life in Paradise if he obeyed, threat-  
ning eternall death if hee disobeyed the  
command, and to this end, to declare how  
vertue pleased, and sin displeased him.

2 The Covenant of Grace, whereby  
hee promiseth pardon and forgivenesse of  
sinnes, and eternall life, by the blood of  
Christ, to all those that should embrace  
him, and this to declare the riches of his  
mercy.

3. The Subservient Covenant, which  
is called the Old Covenant, whereby God  
did require obedience of the Israelites, to  
the Morall, Ceremoniall, and Judiciall  
Lawes, upon promise of all blessings in  
the

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the possession of Canaan, and threatening curses and miseries to them that did break it, and this to this end, that he might raise up their hearts to the expectation of the *Messias* to come.

And this *subservient* Covenant, or Old Covenant, is that which God did strike with the people of *Israel* in Mount *Sinai*, to prepare them to faith, and to inflame them with the desire of the *Promise*, and the coming of *Christ*, and to be as it were a bridle of restraint, to cohibite them from sinne, till that time that hee should send the Spirit of Adoption into their hearts, and govern them with a more free spirit.

This Covenant of which the Morall Law is said to be a part, and vvhich is called here the *subservient* Covenant under which the *Jewes* were, is shewed at large (by the Authour named) to be a third and distinct Covenant, betweene the Covenant of Nature, and the Covenant of Grace. And who ever will have recourse unto that *Treatise* of his shall see he layes downe both the agreements and differences it hath from the covenant of Grace and that of Nature. And in regard it may be the thing hath not been observed by all, and many vvhoe have not the Authour by them,



them. And others if they had it could make no use, neither receive any benefit of it, for their sakes chiefly. I will lay down not all, but the *main* heads of agreement, and difference, that this *Subservient* covenant hath with the Covenant of Nature and Grace. And vve will first shew you its agreements and disagreements with the covenant of Nature. The agreements are these.

1 In both these Covenants, one party *Covenanting* is God, the other man.

2 That both have a *condition* annexed to them.

3 That the *condition* for the generall is the same; *Do this, and Live.*

4 That the promise in the generall is the same too; *Paradise* and *Canaan.*

These are the agreements. We will now shew you their disagreements.

1 The Covenant of Nature was made with all men, this subservient covenant alone with the *Israelites*.

2 The covenant of Nature doth bring us to *Christ*, but not *directly* by it selfe, but *obliquely* and *per accidens*: but the *Old covenant*, or the subservient covenant, doth properly, and *per se*, bring unto *Christ*, for it

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it was the true and proper scope which God ayimed at in giving of it. " God did  
 " not make the Covenant of Nature with  
 " man, that he being burthened with the  
 " weight of it should goe to Christ. In gi-  
 " ving that, God ayimed at this, to have that  
 " which was his due from man. But in this  
 " subservient Covenant, God doth require  
 " his right for no other end, then that man  
 " being convinced of his weaknesse, and im-  
 " potency might flye to Christ.

3. The covenant of nature was made with man, that by it men might be carried on sweetly in obedience; for it was ingraven in their hearts. But the subservient covenant was made that men might be compelled to obedience; for it did naturally beget to bondage, Gal. 4. 24.

4 The covenant of Nature was to be eternall, but this subservient covenant was to be but for a time.

5 The covenant of Nature had not respect to the restraint of outward sins, neither in his principall use, nor lesse principall, but the old covenant in his lesse principall end had, Exod. 20. 20.

6 The covenant of Nature was ingraven in the heart, but the other written in tables of stone.



7 The Covenant of *Nature* was made with *Adam* in *Paradise*; this subservient covenant in *Mount Sinai*.

8 The covenant of *Nature* had no mediator, but this subservient covenant had a mediator, viz. *Moses*.

9 The one was made with man perfect, the other with a part of mankind fallen.

And these are the maine agreements and differences between the covenant of *Nature*, and this subservient covenant: We come now to shew you the differences and agreements that it hath with the covenant of *Grace*.

1 They agree that *God* is the Author of both.

2 That both are contracted with fallen man.

3 That both doe discover sinne.

4 That both doe bring to *Christ*.

5 That both are contracted by a Mediatour.

6 That in both is life promised.

2 They differ, 1 that in the subservient covenant *God* is considered as condemning sin, and approving alone of righteousness: But in the covenant of *Grace*, as pardoning sin, and renning holiness in us.

2 They

2 They differ in the *Dispensation*, or condition; the condition of the old covenant was this, *Doe this and live*, of the New: *Believe and thou shalt be saved, &c.*

3 They differ in the Antiquity. The Promise vvas more ancient then the Law. It is said *the Law was added to the Promise*, and that 430 yeares after the Promise was given, *Gal. 3. 17.*

4 The subservient covenant doth *re- straine*, but with *Coaction* and servility; but the covenant of of Grace by a *willing* and Child-like inclination of spirit, by more freednesse and naturalnesse of soule.

5 In the subservient Covenant the *Spirit of Bondage* is given, but in the covenant of Grace, the *Spirit of Adoption*.

6 The *Old Covenant* did *terrifie* the conscience; this doth *comfort* it.

7 The object of the old was *man asleep*, or rather *dead in sin*; of the other is *man awakened*, and *humbled for sin*.

8 The one *shewes* the way of *service*, but giues no strength to *service*; this doth both *shew* the way, and *give power*.

9 Both promise life, but the one in *Canaan*, the other in *Heaven*.

Thus you see the first opinion of the *two*, which seemes a *Rationall* opinion, though



*Subservient & covenant of grace. 143*

though it want the number of maintainers. The Reason in this opinion seemes to be this. The Law is said to be a covenant, as I have shewed in divers Scriptures, and if so, either a covenant of *Workes*, or of *Grace*, or some third covenant; but not a covenant of *Workes*, nor a covenant of *Grace*, Ergo, some third Covenant.

I Not a Covenant of *Workes*, that I have shewed at large; because there was a former covenant, a Covenant of *Grace* made, and this vvas but added to it, and not in way of opposition, but subserviency: besides, this broken was capable of renovation, vvhich a covenant of *Workes* is not capable of: besides, vvhhen they had broken this, they were not to be cast by it, but had liberty of appeale from the Law to the Gospel, from Gods Justice offended, to Gods Mercy pardoning and covering, as you see they frequently did, when they implored mercy and pardon, for his Names sake; *For thy Names sake forgive, and for thy Names sake cover*: under which Expositions Christ was darkely shadowed out.

Againe, if it were a concluding covenant of life and death, then could they have had no mercy, no pardon, they must needs

needs have perished ; but against that the Apostle speaks, *Acts 15. 11. We beleeve through the grace of Christ to be saved even as they:* Nay, and then it had been utterly *inconsistent* with the covenant of Grace. Then were there some ends and *uses* for which the Law was promulged which could not stand *with*, but were utterly *destructive* to the Promise and covenant of Grace. But I have shewed you there were no such ends, — — And therefore it must be concluded, that it was such a covenant under which they *stood*, as notwithstanding that they did *stand* under a covenant of Grace; and therefore it could not be a covenant of works : this seems to be the reason of the opinion against the first, that thought it be called a covenant, yet it could not be a covenant of *works* : and if so, then must it be either a covenant of Grace, or some *third* covenant. Now,

2 It will be said it could not be a covenant of Grace ; Because that our Divines doe generally reckon up this as one part of our freedome that wee have by *Christ*, to be freed from the Law as a covenant , and if the Law were a covenant of Grace onely more *Legally dispensed*, and under more *Legall* administrations ; it might



might seeme better to say , wee are freed from the *legall* administrations of it, then to say, we are freed from it as a Covenant. And therefore they saying vve are freed from it as a covenant, cannot possibly hold it to be a covenant of Grace. I onely propound you the reason this opinion holds out.

And if it be neither a covenant of works, nor a Covenant of Grace, then must it of necessity be a third Covenant. And yet this such a Covenant as doth not stand in *opposition* to Grace, neither is inconsistent with the covenant of Grace; for then God should have *contradicted* himselfe, overthrowne his owne purpose, repented of his owne promise which he had given before; and therefore it is called a *subservient* Covenant, which though it stand upon *opposite terms*, yet it hath its subservient *ends* to the Covenant of Grace; and was given by vway of *subserviency* to the Gospel, and the more full revealing of the covenant of *grace*, & was *temporary*, & had respect to *Canaan* & Gods blessing there, in obedience to it, and not to heaven, for that was *promised* by another Covenant which God made with thē before he entred this. And this is the reason that this first opi-

nion holds forth, which I desire modestly to propound, not yet seeing wherein it may be *injurious* to holinesse, or *disagreeing* to the minde of God in Scripture.

2 There is a second opinion, in which I finde the greatest *Number* of most *Holy* and *learned* Divines to concurre, and that is, that though the Law be called a Covenant, yet was it not a *Covenant* of Works for salvation: nor was it a third covenant from Workes and Grace: but it was the same Covenant for *nature* and *kinde*, under which wee stand under the Gospel, even the *Covenant* of Grace, though more *Legally* dispensed to the *Jewes*; and it differed not in *substance* from the Covenant of Grace, but in *degrees*, say some, in the *Oeconomy* and externall administration of it, say others, the *Jewes* were under *infancy*, therefore *pedagogy*. In which regard the Covenant of Grace under the Law is called *Fædus vetus*, or the Old Covenant, and under the Gospel, *Fædus novum*, or the new Covenant, *Heb. 8.* 8. And the one was called *Old*, the other *New*, not because it was before the other: For the Law was added to the Promise 430.

\* *Fædus*  
*vetus et*  
*novum* dif-  
*ferunt,*

1 *Tempore*  
*continuati-*  
*onis. 2 loco.*

3 *claritate,*

4 *facilita-*

te, 5 *sua-*

vitare.

*Fædus ve-*

tus non

quia prius,

sed quia

inveteras-

cere, et succedenti præstantiori fæderi decedere, et aboleri de-

buit. Cham. de 3. fæd, Heb. 7. 43. Oeconomia fæderis Gr. in

v. T. fuit onerosa, operosa. Alsted.



## Subservient Covenant. 147

yeeres after : and therefore the Promise  
 was before it ; but it is called old, because  
 those *administrations* did now wax old and  
 decay, \* were nigh to vanishing, ready to <sup>\* Antiqua-</sup>  
 disappear, and were to give place to more <sup>tum quid et</sup>  
*new* and excellent *administrations*. That <sup>senescens.</sup>  
 was more *obscurely* administred, shadow- <sup>\* ἔργον ἀ-</sup>  
 ed, and darkned with shadowes, this more <sup>φανερὸν.</sup>  
*perspicuously* and clearly ; that was more <sup>Heb. 8. ult.</sup>  
*Onerous* and burthensome ; this more ea- <sup>\* Non sunt</sup>  
 sie and delightfull ; that in respect of the <sup>parallèle</sup>  
 legall *administrations* did beget to bondage, <sup>distinctiones</sup>  
 this to *Son-like* freedome : as you may <sup>fœdus</sup>  
 clearly see in those places, *Colos. 2. 17.* <sup>vetus et</sup>  
*Heb. 10. 1. Mat. 15. 10. Gal. 3. 24. Gal. 4.* <sup>fœdus no-</sup>  
*1, 2, 3.* \* Hence one saith, the *new* and *old* <sup>vum, fœdus</sup>  
 Covenant, the covenant of Works (so he <sup>operis, et</sup>  
 calls the law) and this of Grace, the cove- <sup>fœdus gra-</sup>  
 nant of the Law and Gospel, are not <sup>tie, fœdus</sup>  
*parallel distinctions* ; for both these covenants <sup>legis, et fœ-</sup>  
 are covenants of Grace, onely differing in <sup>dus Evan-</sup>  
 the Oeconomy, and diverse administrati- <sup>gelii; u-</sup>  
 ons of them : that they were the same co- <sup>trumq;</sup>  
 venant for nature and kind, is alleadged <sup>et nim fœdus,</sup>  
 that in the 1 *Luk. 72. 74, 75.* To performe the <sup>et vetus, et</sup>  
*mercy* promised to our forefathers, and to <sup>novum, est</sup>  
 remember his holy Covenant. What was <sup>fœdus gra-</sup>  
 that? you see that in the 74. verse, for sub- <sup>tie et E-</sup>  
 stance the same with ours, That he would <sup>vangelii.</sup>  
 grant, <sup>Alsted.</sup>

148      *The second Petition drawn*

grant unto us, that we being delivered out of the hands of our enemies, might serve him without feare, in holinesse and righteousness all the dayes of our life.

I Will give you for brevity, the full draught of their thoughts, who maintaine this second opinion in these five particulars,

1 There vvas never any more then two Covenants made with mankinde, vvhich held out life and salvation: The first vvas the Covenant of *Works*, in innocency; the other is the Covenant of *grace*, after the fall.

2 There vvas never but one way of salvation since the fall, and that was by a Covenant of Grace: God never set up another Covenant of *Works* since the fall, hee puts us now to *believe* without *working* for life.

3 That yet all *Adams* posterity they lye under the Covenant of *workes*, as *Adam* left them after his fall, till they come over to Jesus Christ.

4 That the *Law* vvas never given as a Covenant of works, but added to the promise by way of subserviency to the Covenant of Grace.

5 That though the Law was given  
with



with *mercifull* purposes, and subservient to the covenant of Grace; yet it seemes to come *handed* to us, as though it vvere the repetition of another Covenant of workes under which we stand.

Or rather the covenant of Grace under the Old Testament seemes to be so *ie-gally* represented as if it were a covenant of workes still to us. And it is worth our observation to see how the covenant of Grace like the *Sun* in the firmament, hath *risen* up still to further and further clearnesse; from *Adam* to *Moses*, it vvas very *darke* and obscure; from *Moses* to the time of the Prophets, the *light* began to appeare. After the Prophets vwhen *John* began his Ministry, then the *light* was more clearly revealed, under the *Ministry* of Christ, who revealed the *bosome Chameron*. Counsels of his Father, there were more *cleare* and *glorious* manifestations of it. After Christs resurrection, and the sending of the *Spirit*, the *Book* before *clasped*, was now fully opened, *that he that runs might read*: In so much that some have called the Covenant of Grace before Christ, *foedus promissi*, the covenant of *promise*; and now under the Gospel the

150 *It is objected the law stood upon*  
covenant of grace in respect of the full  
cleare, and ample discovery of it: the *sha-*  
*doves* which before *obscured* it being ta-  
ken away; and the whole *platforme* of  
Gods *designe* of saving man by meer grace  
so clearly discovered, that he that runnes  
may read it.

3. *Object.* That which stood upon *opposite* termes  
to the covenant of Grace, cannot be said  
to be a covenant of grace, nor yet *subserv-*  
*ient* to the covenant of grace; but must  
needs be a covenant of Workes.

But the Law stood upon *opposite* termes  
to the covenant of grace, *Ergo.*

*Lex propo-*  
*nit justitiā*  
*et salutem*  
*cum condi-*  
*tione totius*  
*legis im-*  
*plenda, E-*  
*vangelium*  
*vero pro-*  
*mittit ean-*  
*dem sine ul-*  
*la condi-*  
*one.*  
That it stood upon *opposite* termes it is  
manifest, the one commanding *doing*, the  
other *beleeving*: if you doe consult with  
these places, *Levit. 18. 4, 5. Ye shall keepe*  
*my statutes, and my judgements, which if*  
*a man doe he shall live in them, Ezek. 20.*  
*11. I gave them my statutes which if a*  
*man doe he shall live in them, Gal. 3. 12.*  
*The Law is not of faith, but he that doth*  
*them shall live in them.*

But these may be *Elduded*, hee shall  
live (*in*) them, but hee doth not say  
hee shall live (*by*) them; we live in *obr-*  
*dience*, but wee doe not live *by obr-*  
*dience*



dience: there is much difference between them.

Therefore lest this might put it off, see more plainly, Rom. 2. 13. For not the hearers of the law, but the doers of the law shall be justified. And that the Apostle speakes here of the morall Law he shews after, vers. 21. 22. where hee discourseth of some branches of the Morall Law: So Rom. 10. 5, 6. For Moses describeth the righteousness which is of the Law (yet he doth not say which is by the Law) that the man which doth these things shall live by them, but the righteousness which is of Faith speaketh thus: Whosoever beleeveth on him, shall not be ashamed, vers. 11. So that the Law you see by these places seems to stand upon opposite termes to Grace, And this is the Objection which you see I have raised to the height: and if this be cleared, then all is done, &c.

Now against these I might oppose divers other Scriptures, which seeme to speake against it, Gal. 3. 11. But that no man is justified by the law it is evident, for the just shall live by Faith. Againe, Gal. 3. 21. If there had beene a law given that could have given life, verily Righteousnesse

*had been by the Law : that is, if the Law had been able to justifie or save any man, it should have done all men : God would never have sent Christ, but by the works of the Law shall no flesh living be justified, Gal. 3. 10. Who ever are under the works of the Law, are under the curse : and if under the curse, who ever looks for life by obedience to the Law, then surely God did not set up this with this end, that we should have life by obedience to it. The Law entred that sin might abound, saith the Apostle, and if the Law was given to shew the widenesse, greatnesse of sinne ; then surely not that we should be justified by obedience to it, &c. Besides, It was given foure hundred and thirty yeares after the promise : God gave the promise of life and justification before to Faith ; and had he after given the Law that vve should have life by working, then had God been contrary to himselfe, changeable in his purpose, and repented of his former mercy ; but not this, therefore not the other.*

Besides, God could not expect that we should doe, that we might have life ; because we vvere to have life before wee could



could doe : Christ saith, *Without me ye can do nothing.* We have no life out of Christ, he is our life, He that hath the Son hath life, and he that hath not the Son hath not life : and dead men cannot work : Chryf. we could not doe that we might live, seeing we were to be made alive that wee might doe.

Againe, God never purposed life upon obedience, because he had decreed another way to conferre life upon men ; this you see plaine, *Gal. 3. 11.* vvhether the Apostle debates the same thing, *But that no man is justified by the law it is evident ;* Why, how is that evident ? *because,* saith he, *the just shall live by Faith :* as if he had said, God hath decreed another way to life ; and therefore surely the former is not the way.

But yet you will say. It seemes as if the Law did require us to doe, and promise life to doing : and if so, certainly the law stands upon opposite termes to grace ; and therefore can neither be a covenant of Grace, nor subservient to it. And if they doe not stand upon opposite termes, how shall we understand this, *Doe this and live ?* For the reconciling of this opposition.

on, and unfolding the meaning of *Doethis and live*: I will lay downe sixe or seven particulars to be considered of.

1 *Doethis and live*, hath not reference to the *Morall Law* onely, but to the *ceremoniall* also (as in *Levit. 18. 4, 5.*) which was their Gospel; especially if you looke upon the *Ceremony*, not as it is an *appendix* to the *Morall Law*, but as it carries a *typicall* relation to Christ, as every *lamb* slaine did point out to Christ, and say, *Behold the Lamb of God that taketh away the sinnes of the world.* The Gospel was darkely administred and shadowed out by the *Ceremony*.

2 This was not spoken of the *Law* abstractly, and separately considered; but of the *Law* and *Promise* joyntly; not of the *Law* exclusively, but of the *Law* inclusively, as including the *Promise*; as having the *Promise* involved with it.

3 He doth not bid them *Doe and live* by doing; but *doe and live in doing*; we may live [in] obedience, though we doe not, nor cannot live [by] obedience. We could not live by them, till we had *life*; but that is not by doing, but by *beleeving*, as Christ saith, *You would not come to me that*



that you might have life; that was not by Works, but by grace. If there had beene a law given that could have given life; either life that we might obey, or life upon our obedience; Verily righteousness should have beene by the Law.

4 Some thinke that God after hee had given the promise of life, and tendered life upon beleeving, he repeated the covenant of works in the Law, to put man to his choyce, whether hee would now be saved by working or Beleeving. And this the rather to empty them of themselves, and answer them in these thoughts, which perhaps they might think that they were able to come to life by obedience, and therefore God puts them to the triall: and lest they should thinke that any wrong was done to them, hee gives them a repetition of the former covenant; and as it were, puts them to their choyce whether they would be saved by vvorking or beleeving; that when they were convinced of their owne impotency, they might better see, namre, adore, advance the mercy of God who hath given a Promise, sent a Christ, to save those that were not able

able to doe any thing towards their owne salvation.

5 Others think that *Doe this and live*, hath reference onely to a *temperall* and prosperous life in the Land of *Canaan*: if they vould be conformable to that law which God had given them, and obey him in his commands, then should they *live*, and live *prosperously* in the Land of *Canaan* vvhich hee had given them: hee would blesse their basket and store, &c.

Deut. 28.

6 There is another interpretation, and that is, that *Doe this and live*, though it was spoken to them *immediately*, yet not *terminatively*, but through them to Christ, vvhich hath *fulfilled all righteousness for us*, and purchased life by his own obedience.

Some of these I reject, and I can close with none of these, onely I propound this variety. I will give you my own thoughts of it in briebe.

I grant that in the *externall view* of them (what ever it is in truth) the *Law* and *Gospel* doe seeme to stand upon *opposite termes*, but yet these opposite termes on which the Law seemes to stand, had its subservient ends to Christ and Grace. For all this was but to *awaken* them, and convince



convince them of their own *impotency*, to *humble* them for it, and to *drive* them unto *Christ*: If indeed we looke upon the Law *separately*, so it seemes to stand upon *opposite* termes, and we may answer the Question, which yet the Apostle concludes, *Is the Law against the Promises?* God forbid, and say, yea it is against the Promises, as it saith, *Doe this and live*; for if of *works*, then not of *Grace*. And therefore we must so interpret this; *Doe this and live*, that we may not make it against the Promise. Now I say, if you looke upon the Law *separately*, so it stands upon *opposite* termes and is against the Promise. But if you looke upon it *relatively*, as it hath respect to the Promise, so these *opposite* termes have their subservient ends to the Promise and Grace. And that by convincing us of our owne *impotency* and weakenesse, that we might go over to *Christ* and the Promise for life. I shewed you this was the difference between the covenant made with man in Innocency, and between Gods *requires* in the Law: In the former, God did not *require* obedience, that man being *burthened* with the weight of his worke should goe to *Christ*, but this was it God *aymed* at there to have that

\* Lex & Evangelik  
mutuo sibi  
dant man-  
us. Pct. ;  
Mart.  
Lex & E-  
vangelium  
sunt subor-  
dinata &  
opposita.  
Alst.

that which was his *due* from man, But now in the Law God doth *require* his *right* for no other end, then that man being convinced of his weaknesse and *impotency*, might flye to Christ. And therefore though *doe this and live* be against the promise, yet if you looke upon the *end* wherefore God said so, to *discover* our weaknesse, to *humble* us for it, to *drive* us out of our selves; so you will see sweet *agreements* and *subserviency* to the Promise.

*Lex docendo & jubendo. quod sine gratia impleri non potest, homini demonstrat suam infirmitatem, ut querat demonstrata infirmitas Salvatorem, à quo sanata voluntas possit, quod infirma non possit.*

*Lex igitur adducet ad fidem. Aug. epist. centes. quadrag.*

There is a seeming contradiction of *Jeromes*, true on both parts, "*Cursed is he that saith, God commandeth impossibilities. And cursed is he that saith the Law is possible.*" This seemes strange, did not God command the Law, and is not the Law impossible? It is true it is so: and therefore God did not command the Law with expectation we should fulfill it; we were not able to obey it, nor it to help us, as you see both, in *Rom. 8. 3.* But God commanded the Law, God saith, *doe this and live*, to discover to us our impotency and weaknesse, and stirre up our hearts to looke out after Christ, who hath fulfilled all righteousness for us, both *legis & crucis*, he hath undergone the penalties, and obeyed the precepts, borne our curses, done our services.

The



The course that Chrſt takes with the young man is very observable, and fully proves that which I have ſaid to you, you ſhall reade it in *Matth. 19. 16.* and ſo on. *Good Maſter, ſaith he, what ſhall I doe that I may inherit eternall life?* Here was his queſtion, &c. You ſhall ſee Chriſts answer in the latter end of the 17 verſe. *If thou wilt enter into life, keep the commandments:* this was a ſtrange Answer, was the Law a way? wherefore did he then come into the world? or was the young man able to keepe it? that is impoſſible, *Rom. 8. 3.* and doth not the Apoſtle ſay, *Who ever are under the works of the Law, they are under the curſe, becauſe curſed is he that obeyeth not in all things in the book of the Law,* and that is impoſſible: this was therefore a ſtrange Answer that Chriſt made to his Queſtion, he doth not ſay, as in other places, *If thou wilt enter into life believe,* but here, *keep the commandments.* Yet if you looke now upon the perſon to whom Chriſt ſpake, and the end wherefore, you will ſee the meaning: the perſon to whom, was a proud *juſticiary*, one that ſwelled in a fleſhy opinion, that he had kept the whole Law, and therefore ſhould be ſaved by it, as hee tells you afterward.

*All this I have kept from my youth, and therefore Christ sets him to the Law, not for an instrument of justification, for he answered the same Question otherwise, in Job. 6. 28, 29. but he sets him to the Law as a glasse to discover his imperfections, that being convinced of his impotency, and being humbled for it, he might come over to Christ for life and salvation.*

When men will be *Saviours* of themselves, when they look for righteousness by the Law; Christ bids them goe and keep the Commandements, *servanda mandata*, and this to humble them, and to bring them to him. But if men be once humbled, and broken in the sight of sinne, then

\* *Omissa legis mentione gratie promissionis solatur, saith Calvin. 3. lib. Instit. cap. de Merced.*

\* without mention of the Law at all, hee comforts them with the free promises of Grace: *Then he saith, Come to me all that are weary and heavy laden and I will ease you. And the Spirit of the Lord is upon me to preach liberty to the Captive, &c.*

So then to conclude; I conceive the opposition between the Law and the Gospel, was chiefly of their owne making, they should have been driven to Christ by it, but they expected life in obedience to it. And this was their great error, and mistake, it was as hard to bring them from

*seeking*



seeking life by their own *righteousnesse* and obedience to the Law, as to *force* the *Sun* from the skie. Not that I thinke they did imagine *righteousnesse* by the *Morall* Law alone, for there they could not but see they were cast and gone, but by the Ceremoniall law with the *Morall*, God had given them these Lawes, and often said, *Do this and live*. Therefore they thought by subjection to them to have *life*. And what they wanted in the *Morall*, they went to make up in the Ceremoniall, they would do something the *Morall* Law commanded, and go to the Ceremoniall for what they could not do, not that *all* did so, yet many of them. But this was farre from Gods end. It was their own error, and mistake; as the Apostle seemes to imply, in *Rom* 10. 3, 4. *They have a zeale to God, but without knowledge: for they being ignorant; have not submitted themselves to the righteousness of God, but went about to establish a righteousness of their own; they went about it, but could not attaine it, all this was but setting a dead man on his feet, and this arose from their ignorance, their error and mistake. They did as poore ignorant souls doe with us, we bid them pray, we bid them obey, doe duties,*

M

and

and poore soules all they doe they doe in reference to justification by them, they spin a thred of their own righteousnesse to apparell themselves with all, Poore souls they can thinke of nothing but working themselves to life: when they are troubled they must lick themselves whole, when wounded, they run to the *salve* of duties, and *streames* of performance, and Christ is neglected. So hard it is to be in duty in respect of performance, and out of duty in respect of dependance; this is a thing beyond their reach, to do all righteousnesse, and yet to rest in none but Christs. *Domine memorabor justicie tue solius, Lord I will make mention of thy righteousnesse only, and that is mine too, for Christ is made to me, wisdom, righteousnesse* — — I Cor. I. 29.

And thus I have Answered the first great Query, and those Objections that depended on it. And may lay down these two Positions as firme Conclusions.

1 That the Law for substance of it, doth remaine as a Rule of obedience to the people of God, and that to which they are to conforme their walking under the Gospel.

2 That there was no end or use for which the Law was given, but might consist with Grace,



Grace, and be serviceable to the advancement of the Covenant of Grace.

I come now to the second Query.

*Whether this be any part of our freedome 2 Query, by Christ, to be free from all punishments and chastisements for sin.*

*Ans.* If we doe consult with the Scriptures, they seeme to hold out this to us; That Gods people, such whose sinnes are yet pardoned, may yet beare chastisements for sinne. That they have been under the rod, under the corrections, and chastisements of God, that is plaine; Abraham, David, Moses, and all were, and the Apostle tells us, Heb. 12.6. *If we be not chastised, we are bastards and not sons, for he scourgeth every son he receiveth.* And that these corrections have been inflicted on them for sin, the Scripture seems to hold forth *Law. 3. 34. Wherefore doth a living man complaine, a man for the punishment of his sin? Let us search, &c. Micah 1.5. For the wickednesse of Jacob, and for the sin of Israel is all this——Micah 7.9. The Church saith, She will beare the indignation of the Lord, because she had sinned against him.* Nay, it is layd down as a precedent condition, to goe before Gods removall of calamities from them, that they

they were to *humble* themselves for sinne, and turne from sinne before God did deliver them, 2 *Chro.* 7. 14. and in *Levit.* 26. 41. *If their uncircumcised hearts shall be humbled, and if they shall accept of the punishment of their iniquity, What is that? that is, if they would justifie God in his proceeding against them, if they would lye downe in the dust and owne their punishment, and say, that their sinnes have deserved it, and acknowledge Gods Justice in afflicting them, then would he remember his Covenant and helpe them.* And all this you see was done by the *Princes* of Israel, when they were punished by the hand of *Shishak*, 2 *Chro.* 12. 6. It is said, *They humbled themselves under the mighty hand of God, and said, the Lord is righteous, that is, he doth justly afflict us for our sin we have committed.* So that this proves that they were punished for their sins. For if they were to *humble* themselves for sinne under affliction, if they were to *justifie* God in his dealing, then sure God did afflict them for sinne.

*Object.*

But now against this it may be it will be said, that this vvas spoken of the *whole Church*, and not of them alone who were godly.



I grant it vvas spoken to the whole Church, yet the godly themselves were to doe the same duties with them, they were not to be exempted, they vvere to humble themselves for sinne, as you see Daniel, Ezra did: and if that sin was not the cause, and those calamities inflicted on them for sinne, then were they to hold forth an untruth, for to humble themselves for sinne, as the cause why Gods hand was gone out against them, and to accept of the punishment of their iniquity, and to declare God is righteous in it; if God did not chastise them for sinne, vvas certainly to hold out an untruth, which cannot be allowed of.

But admit this, that this was spoken of the whole Church, yet wee have places to evidence, that God hath punished his owne people for sinne, such as vvas his deare ones, Moses and Aaron they were shut out of Canaan, God would not suffer them to enter into the Land of Promise. And this was a great affliction: and if you looke into Num. 20. 12. you shall see that this was for sinne, Because they sanctified not God at the waters of Meribah. As he tells them: because you believed not to sanctifie me in the eyes of the chil-

dren of Israel : Therefore you shall not bring the Congregation into the Land.

So David, of whom God professeth, that he was a man after his owne heart, yet you see how God did chastise him, his childe dies, the Sword should not depart from his House, his own sonne rose up in rebellion against him : these were great calamities; and if you look into the 2 Sam. 12. 10. you shall see the cause of this to be his sinne, his murder and adultery. Now therefore the sword shall never depart from thy house because thou hast despised me, and hast taken the wife of Uriah to be thy wife.

Object.

But now against this it may be it will be said, these vvere examples under the Old Testament, and therefore will not prove, for they were under a different covenant to the godly now.

Ans<sup>r</sup>.

I told you in the answer to the former question that some Divines did distinguish of a three-fold Covenant : a covenant of Nature, a covenant of Grace, and a subservient covenant; which last vvas that which vvas made with the Jewes in Sinai, contained in the Morall, Ceremoniall, Judicial laws : a covenant which though



though it stood upon *opposite* termes, yet had it's *subservient* ends to the covenant of grace. A covenant which God made with *Israel* vwhen they were to enter into *Canaan*, and had *chiefly* respect unto their good or evill in it. Wherein God *promised* blessings upon obedience, and *threatned* calamities and judgements on them if they disobeyed. As you see them at large annexed to it, in the 28. and the 29. Chapters of *Deuteronomy*. And all this by vway of *subserviency* unto the covenant of grace, that vwhen they *saw* they were neither *able* to obtaine life, nor outward mercies; nor *keep off* death, and temporall evils, by their obedience to it, they might *look* out for the *promise* of grace, and *long* for the *Messiah*, and *expect* all these upon better grounds: And into this Covenant they did all enter with God, and bound it with an Oath, and a *curse*, as you see in *Deut.* 29. 12, 19. God for his part ingaging himselfe to *blesse* them in the Land of *Canaan* vvhither they went, if they obeyed his commands; and threatning to punish them there if they did not *obey* him. To all which they did *subscribe*, as you see there, and bound it with an oath and a curse. And there-

fore *some* interpret those words, *Doe this and live*, to have respect alone to their well-being in the Land of *Canaan*, and in this life. I have read a story of the *Sadduces*, who you know denyed the *resurrection*, and consequently, I suppose, the immortality of the soule; they vvere men skilfull in the Law, and observant of it, though they held this greater error: upon consideration of vvhich, one *demanding* of them vvhwherefore they *kept* the Commandements, seeing they denied the resurrection: they answered, That it might goe well with them in this life; that they might *inherit* temporall blessings by obedience to it. I will not say that they *served* the *end* of the Law in this, for certainly God gave the Law for *higher* ends; But this, I may say, that it may be they *served* the *end* of it better then they that asked the question. It might be, they vvhho asked the question, kept the Law for *justification*: you read of such a *spirit* in them, *Rom.* 10. 3, 4. some there were that looked to be *justified* by obedience to it: and that was farther from the end of God in giving of it, then to keepe the law that it might goe well with them in this life: of the first *& 2<sup>d</sup>* *you*, there is not  
one



one tittle in the *Book* of God, but for this *second* there seemes much: You reade of something to this purpose in the fifth Commandement, *Honour thy father and thy mother, that thy dayes may be long in the land whither thou goest to possesse*: and something of it in the second Commandement; and a great deale more in the 26 *Deut.* 16. 17, 18, 19. and wholly in the 28 of *Deuteronomy*: though under these *temporals*, *spiritual* things vvere shadowed and apprehended by those vwho were *spirituall*.

It is true, the things that were commanded and forbidden, vvere *morally* good and evill, and so of *perpetuall* observance; yet the *termes* on vvhich they seeme to be commanded and forbidden, and they obeyed, are gone, which were prosperities or calamities, good or evill, in the Land vvhich God gave them. And hereupon they are said still upon their disobedience to *breake* Gods Covenant, which could not be the covenant of grace, for that is not broken, It is *an everlasting* Covenant, like that of the Waters of \* *Noah*. A covenant that shall not be broken, it depends not upon our *walking* and obedience, it is not made upon our good *behaviour*,

\* *Isa.* 54. 9.

*behaviour*; Obedience might be the *end* but not the *ground* or motives God had in making it: nor could it be a covenant of workes with reference to *life* and *salvation*; for that *broken*, is not *capable* of *renovation*, and *renuing*; but it is spoken of this *subservient* covenant, vvhich God made with them, and under which they stood, This I only suggest; And I do not see any dangers it leads us into; yet am I not peremptory in it: But admit this (which yet is the greatest advantage can be given to them) admit, I say, that the Jewes were under a *different* covenant; and that it was such a covenant as is expressed: wherein God *promised* and bestowed *temporall good* upon them, upon their obedience, and threatned and inflicted *temporall evils* upon them for their disobedience; yet were they under a covenant of Grace as well as we; that sure all grant: and the Apostle speakes plainly in *Acts* 15. 11. *We hope through the grace of Christ to be saved as well as they, x̄n̄t̄iver.*

*Suppositio  
nil ponit.*

And there were such as were Gods *choyce* people, who were not only *under*, but in *this* covenant of Grace, that yet were



*punishment for sin answered.* 171

were chastised and afflicted for sinne;  
*Moses, David, Hezekiah, Isa. 38. 17.*

And therefore this will not be of moment to overthrow this Position, viz.  
*That God doth afflict his owne people for sinne.*

Though it should be granted they vvere under a different Covenant, yet that Covenant vvas not a Covenant of Works, as I have shewed; notwithstanding this covenant, yet were they under the covenant of grace also: yet were they his children, his *choyce* ones; and they were afflicted for sinne. And therefore notwithstanding this, the Position is firm,  
*That God afflicts his people, his children for sin.*

But to take away the occasion of that simple Cavill, that these are places alledged out of the Old Testament, and therefore prove nothing to them, though I am farre from allowing of any such exceptions, because they are full of danger, and lead you upon more rocks then you can yet discern. The *Harmony* of Scripture must be preserved, it is one way to find out truth in *doubtfull* points; and it is the *work* of the Ministers of the Gospel; the great work, to *discover* and  
preserve

preserve the *Harmony* of them ; and not to make one piece of Scripture to *quarrel* and clash against the other, Certainly, there is a sweet *Harmony*, and agreement betweene the *Old* and *New Testament* ; God is the *same* in both, And had wee *Wisdom*, we should see the *mutualnesse*, *subserviencies*, and agreements, even in those places that seeme *opposite*.

But that you may not have, or rather take an occasion of exception ; wee will from the *Old* goe downe to the *New Testament*, and see if the same Position be not *confirmed* there also : I thinke wee shall finde them *both* to speake *one language* in this point.

Looke into 1 *Cor.* 11. 30. the Apostle having before told them of the fearefull sinne of prophaning the *Lords Table*, and *unworthy* partaking of this Ordinance ; he tels them at last ; That though they did not take notice of it, yet this was the great *cause* of that *sicknesse*, *weaknesse*, *death*, which God had inflicted on them, and now *reigned* among them——for *this cause*, viz. *unworthy partaking*, *many are weake and sickly among you*, and *many are fallen asleepe*. Can you have a clearer



clearer place? here is affliction and punishment set downe; here is the *sin* set downe: and lest all this should not be enough, he tels them, for *this sinne* is this punishment: For *this cause* many are sick.—

But you will say, this was not spoken of Gods people; those of whom this is spoken, were *unworthy* partakers of the Sacraments; but Gods people cannot be *unworthy* partakers of it, *Ergo*.

*Object.*

For the answer of this we must know there is a two-fold *unworthinesse*; 1 The *unworthinesse* of the person: 2 The *unworthinesse* of present disposition. 1 Unworthiness of the person, and that is when a man comes without his Wedding garment, unjustified, unsanctified: and thus Gods people cannot be *unworthy*, this is state-unworthiness. 2 There is *unworthiness* of present disposition, or the manner of partaking, when we come not with those present dispositions & affections which are required to such an ordinance; *habitual* preparation there may be, and yet want *actual*, which lies in examination, excitation of our graces, as the Apostle speakes, *Let a man examine himselfe, and so let him eat, &c.* the want of which may make a man

*Ans.*

*Duplex indignitas,  
1 persona,  
2 tractationis.*

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an unworthy receiver. As may be seene in

2 Chro. 30. the prayer of Hezekiah : Good Lord pardon every one that prepareth his heart to seek the God of his fathers, though he be not prepared according to the preparation of the Sanctuary: they had habituall (their hearts were prepared to seeke God) but they wanted actuall, they were not prepared according to the Preparation of the Sanctuary. Gods people may have habituall, yet may want Sacramentall preparation.

2 But secondly, that they were Gods people you may see in the 32 verse, you are chastened of the Lord, that you may not be condemned of the world.

It was not a punishment, but chastisement : A phrase peculiar to Saints, and the end is that they may not be condemned with the world ; So that you see this place speaks plainly enough, &c. Let us see further.

Rom. 8. 10. ther. Look into the 8 Rom. 10. If Christ be in you, the body is dead because of sin, where the Apostle shews, that death is the effect of sinne, and though you be in Christ yet you must dye because of sinne, sinne brings death, &c. And that also in the 12 Heb. 6. 7, 8. speaks something, He scourgeth every sonne whom he receiveth : what sonne

sonne



sonne is he whom he chastiseth not? And wherefore doth he chastise them? because they are sonnes? that cannot be the reason but because they are sinners; correction though not ever, yet here sure implies offence. So 1 Pet. 4. 17. *Judgement must begin at the house of God*, Revel. 2. 12. to the 16. where it is said to the *Angel of the Church of Pergamus*, of whom God gives this testimony, that he had kept the Name of Christ, and had not denyed the Faith of Christ; but yet there were some sinnes among them, that God bid them repent of, *least otherwise he come against them*, vvhether hee shews their sins should bring calamity if they repented not, 1 Cor. 10. 5. to the 12. *Let not us be idolaters as some of them were, &c.* All these they happened to them for examples and admonitions to us: And why admonitions to us, if that we must not share with them in the same strokes, if we went on with them in the same sins?

1 Pet. 4. 17.  
Sev. 2. 12.  
to the 16.

1 Cor. 10. 5.  
to 12 verſ.

Thus I have given you a taste of some places that seeme to hold out this trueth firmly to us, *That Gods people may be chastised for sin*, or *that God doth chastise his people for sin*.

Now we will come to draw forth their  
strength,

*strength*, and see if they be able to stand out against the *strength* and cleannesse of this truth : wee vwill first begin with some of their *Cavills*, which are their *Forlorne hope*, and then we will come to the maine body of their Arguments, and shall leave a *Reserve* of strength to come up after all, and make the *victory* of truth more *compleat* and perfect. First, to begin with their *Cavills*.

1 *Cavil.*  
Dr. Cr. in  
his *Christ*  
alone ex-  
alted. 32.  
33. pa.

God, say they, doth not afflict his people for sinne, but chastise them from sinne: The father doth not give his childe *Physick* to make him sicke, but to take away bad humours, to prevent or remove diseases.

*Answ.*

Now this I call a meere *Cavill*. Afflictions have respect both to *time* past, and *time* to come. God doth both afflict his people for sinne, and chastise them (to use their phrase) from sinne; the father doth not only correct his childe to make him beware of the same fault, but for the fault already committed; to bring him to repentance & sorrow for it, and to work out that disposition in him: or to use their owne similitude; hee gives him *physicke* not to increase his *bad humors*, but remove them; We grant it, and say, God doth chastise for sinne,



sinne, not to encrease sinne, but to *remove* sinne; but yet say, as the *bad humours* are the cause, hee gives him the *physick*, for if there were no *bad humours*, there were no need of *physicke*: So *sin* is the cause of the affliction, if there vvere no *sin*, there might be no *affliction*. And if the father may give *physicke* for the purging out bad humours, before they doe break out, much more for the *correction* of them, and *cure* of them when they doe break out: So if God may *afflict* men for the purging out a *sinfull disposition*, much more may hee correct them for the breaking out of this disposition. Indeed their mistake is here, they look upon afflictions, meerly as *Physicke*, vvhich yet you see doth not stand them in great stead. *Afflictions* they are *medicines* and *rods*; they are *Rods* so called Micah 6.9. to correct us for sin committed, and *medi-* Job 9. 34. *cines* to prevent *sin* to come: or if you doe Lam. 3. 18. looke upon them as *Physick* only, *Physick* hath a *double respect*, 1 to our present *distemper*, to purge out that, and so *afflictions* are for sinne: 2 to our *future health*, to recover or gaine that, and so *afflictions* are from sinne.

A second *Cavill* is this. But you will <sup>a cavill</sup> say we confound things, and set down that

N

for

for a *cause* which is but an occasion, God may take occasion from sinne to *chastise* his people, when yet their sinne is not the *cause* wherefore they are chastised. For instance; *Dauids* sinne of numbring the people, upon which God did bring a *pestilence* upon Israel; *Dauids* sinne was not the cause of it; *Israels* sinne was the *cause*; *Dauids* sinne was but the *occasion*; It is said in 2 Sam. 24. 1. *The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number the people*; God had displeasure against Israel, and *Dauids* sinne was not the cause of *procuring*, but the *occasion* God tooke of inflicting this judgement on them.

The like may be said of *Hezekiah* his sinne in *glorying* in the riches of his treasure, and the strength of his Magazine, as you see in Isa. 39. 2. He shews all his riches to the Ambassadour of Babylon, upon which act of his *pride* and vain *glorying*, God sends the *Prophet* to tell him, that as he had *tempted* God; so hee had but tempted an enemy, and shewed him where he might have a *booty* if he would come fetch it: and that should be the *issue* of it, for all this Treasure & strength which he had discovered, should be carry-  
ed



ed into Babylon. Now this particular sin of Hezekiah, for vvhich God seemes to threaten this calamity, it vvas not the *cause* of it, at the utmost it was but an *occasion*: and therefore it is a great mistake in these and other places, to lay downe those things for *causes* vvhich are but *occasions*.

Now to Answer this charge: I vvisht *Answe.*  
first, that they were no more *guilty* of *confounding* things then vve are. Certainly, the vwant of *cleare* conceptions of things hath been the *ground* of those mistakes, and erroneous opinions which they have vented——But we will not *recriminate*, wee will come to the Answer: And vve say.

1 By way of Grant, that *this* or that particular sinne, may sometimes be said rather to be the *occasion*: then the *cause* of an affliction.

2 That yet we say, Sinne is not onely an occasion, but it is oftentimes a *cause*, not only of *chastisement* in generall, but of of this or that particular *Castigation*. As you see, 1 Cor. 11. 30. *For this cause many are weak, and many are sick, and many are fallen asleep.* So Psal. 39. 11.

3 And for those *Allegations*, I con-

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ceive they will but afford them little succour. As for the last, that of *Hezekiah*, we are so far from thinking that particular sinne of his to be the *cause*, that we will not admit it to be the *occasion* of those calamities threatned. We grant it to be an occasion of the *prediction*, but not of the punishment. By his *sin* God takes *occasion* to foretell the calamity which he had decreed, but this was no *occasion* either of the decree it selfe, or of the evil decreed. And for the other, that of *David*, it vvas not meerly an *occasion* taken, but there vvas an *occasion* given by *Dauids* sinne. It vvas not onely an *occasion*, but a *cause* too; If Israels sinnes were the *deserving*, *Dauids* sinne vvas the *appearing* cause; if Israels sinne did *procure* this, yet *Dauids* sinne gave the *finishing* and *concluding* stroke. Not onely his sinne in numbring of them, but the *omission* of that dutie vvhich God *required*, when they were to be numbred, which was, *Every head that was numbred to give an offering to the Lord, that there be no plague among them when they were numbred*, as you see *Exod. 30. 12, 13, 14, 15.* vvhich being omitted, God *brought a plague* on them.

This is all I shall say for Answer to these



these *Cavils* which are made, wee vwill come to their maine *body* of Arguments.

The first *Argument*, vvhetherby they *Argu.* would prove that God doth not punish for sinne, is this, If God doe take away the *cause*, then hee takes away the *effect* also. Sinne is the *cause* of all punishment, punishment is the *effect* of sinne; now if God doe take away the *cause* vvhich is sinne, then the *effect* which is the punishment of sinne, if the body be removed, the shadow must be gone too: sinne is the body, and punishment the shadow, take away sinne, and the punishment must needs be taken away. And this seemes to be *implied* in that phrase which is used in Scripture for pardon of sinne; *I will remember your sinnes no more*, that is, never to condemn you for them, nor to *object* them against you. nor yet to punish you for them; where hee pardons sinne, there hee forgives the punishment.

And this seemes to be granted in the thing it selfe, pardon of sinne: what is pardon of sinne, but a removing of guilt? what is guilt, but an obligation and binding us over to punishment: Spirituall, temporall, eternall? And therefore if God

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take away the *guilt* of sinne, then doth he take away the *punishment* also.

*Answ.*

For the answer of this, vve are to *distinguish* of punishments. 1 *Temporall*. 2 *Spirituell*. 3 *Eternall* punishments.

1 For *Eternall* punishments, so all agree, that they can never lay hold on those whom Christ hath set free, those I say, vvhose sinnes he hath pardoned.

2 For *Temporall* punishment as they have relation or subordination to *eternall* punishments, so we are *freed* from them also.

\* *Quamvis*  
*Deus absol-*  
*uit vere*  
*pœnitentes*  
*propter*

3 Nay, thirdly, we are freed from all *Temporall* punishments.

*Christi*  
*mortem ab*  
*omni pœna*  
*satisfactio-*  
*ria, non ta-*  
*men illos li-*  
*berat ab*  
*omni pœna*  
*medicinali*  
*& castiga-*  
*toria.*

1 \* As they are *parts* of the *curse* for sinne.

2 As they are satisfactions for sinne; either satisfaction by way of *purchase*, or satisfaction by way of *punishment*. We say Gods justice, yea, and both parts of it, his *vindictive* and *rewarding*, his *commanding* and *condemning* justice is satisfied.

3 We are freed from them, as they are the meer *fruits* of sinne, or as meerly *penall*, for so they are *parts* of the *curse*, and

Dave. in 1  
col. 24. p.



and so inflicted upon wicked men. but not so inflicted upon the *Godly*, all their troubles are fruitfull, not penall troubles.

4 As they are the effects of *vindictive* justice, and not of *fatherly* mercy; so vve are freed from all temporall punishments for sinne; God hath thoughts of love in all he doth to his people. 1 The ground of all his dealings is love. 2 The manner of his dealing is love. 3 The ends of his dealing is love. 1 Our good here, to make us partakers of his holinesse, *Heb. 12.10.* 4 Our glory hereafter, to make us partakers of his Glory.

If Christ have borne what ever our sins 2 *Argu.* deserved, and by that satisfied Gods justice to the full, then cannot God in justice punish us for sinne, (that were to require the full payment of Christ, and yet to demand part of us.) But Gods justice is fully satisfied in Christ, &c. *Ergo.*

I grant Gods justice is fully satisfied in Christ, he can require no more then vwhat Christ hath done and suffered, he hath abundantly satisfied; and therefore, farre be it from any to say, that God doth chastise his children for sinne, for satisfaction of his justice, Christ hath done that, and hath left nothing for us to beare by vway

*Answ.*

of satisfaction, the Papists say indeed that our sufferings are satisfactions, and therefore they penance and punish themselves. But I know none of ours to say it, we say God doth not chastise us for satisfaction for sin, but for castigation and Cautation, to bring us to mourne for sin committed, and to beware of the like.

2.

Concedo fideles post peccatorum remissionem multa Dei

flagella sentire; sed

negotio hæc

illis infligi,

ut per has

passiones

divinae ju-

stitiæ satis-

ficiant.

Daven.

Medicina,

non pœna.

castigatio,

non dam-

natio. Aug.

But secondly, God may chastise the Saints for the sin, which yet hee forgives, and Christ hath borne the punishment of. Though Christ hath borne the punishment of sinne, yet may God fatherly correct his people for sinne. Christ endured the great showre of vvrath, the black and dismall showre of displeasure for sin; that vvhich falles upon us, is a Sun-shine showre, warmth vvith wet, as wet so warmth of love, to make us fruitfull and bumble, he dranke the dregs of that bitter cup, so much as would damne us, and left so much for us, as to bumble us. That vvvhich you suffer for sinne, is not penall, arising from vindictive justice, but medicinall, arising from a fatherly love. It is thy medicine, not thy punishment, thy chastisement, not thy sentence, thy correction, not thy condemnation. In brieft then, God may chastise the Saints for those finnes for



for which Christ hath satisfied, and he himselfe hath forgiven for many reasons. *causis fidelibus castigationem debitas*  
*S. Augustine* names three. For the demonstration of our *due* misery, for the amendment of our *life*, for the exercise of our patience, I shall name these five.

1 God may doe it for the *terror* of wicked men, that they may read their *destiny* in the Saints miseries. If it be thus done with the *greentree*, what shall become of the *dry tree*? If it thus befall the *Sheep* of Christ, what shall become of *Wolves*, of *Goats*? If he deale thus with *friends*, what shall become of *enemies*? If judgement begin at the *house* of God, where shall the wicked appear?  
*1 Ad demonstrationem debitas miserie. 2 Ad emendationem labilis vite. 3 Ad exercitacionem necessariae patientiae. 1 Interrogem malorum.*

2 For the manifestation of his *justice*, that he might declare to the world that he is just: if he should punish others for sinne, and spare his owne, wicked men would say hee were *partiall*, he respected persons, and therefore to declare he is just and impartiall, hee will *chastise* his owne.  
*2 In manifestationem justitiae.*

3 To remove scandal. The sinnes of the Saints, they bring scandal upon Religion, their sinnes are the sinnes of *publique* persons, every one stands for many. God was more dishonoured by Davids unclean-  
*3 Ad removendam scandalum.*

uncleannesse, then by all the *filth* of Sodom, the wayes of God vvere *blasphemed* thereby, as the Prophet tels him, and upon that *ground*, because he had given the *occasion*, therefore God would chastise him, 1 Sam. 12.

4 In Cautionem aliorum.

4 For Caution to others: others *woes* should be our *warnings*; others *sufferings*, our *sermons*; and standing sermons to us to *beware* of the like: thus God doth chastise, *ne in alios grassetur peccatum*, lest sinne should spread: the Apostle sets downe this at large in the 1 Cor. 10. from the 5 to the 12. *Lots* wife was turned into a pillar of salt, *ut te condiret*, to season thee, 2 Cor. 1. 13, 14.

5 In salutem illorum.

5 For their owne good here, and *fur-therance* of their salvation hereafter: their good here. 1 To *humble* them more for their sinne; when sinne comes *clad* and arrayed with a crosse, or sad affliction, then it *works* deeper for humiliation; afflictions draw mens thoughts inward, as the wicked, so the godly have sometimes a carelesse eare, that can heare the indictments of sinne, and yet not lay sinne to heart, and therefore God opens their *eares* by *discipline*; In their *woneth* you shall finde them; *Schola crucis, est schola lucis*:



*Lucis:* Gods house of correction, is his school of instruction: when an affliction is upon us, we are then ready to *listen* to the indictments of sinne, the *checks* of conscience, the *reproofes* of God; and will be ready to *lye downe*, and *humble* our selves under them: that's one end, 2 To work the heart at *further distance* vvith sinne. 3 To prevent the like: *Ictus piscator sapit*: our *παθήματα*, will be our *μαθήματα*, our *sufferings* will be our *warnings*. Men that have felt the *sting* of the Serpent, in affliction for sinne, will beware of the *spawne* of the Serpent, in the *pollution* of sinne. We read that before the *Babylonish captivity*, the children of *Israel* were ever and anon falling into *Idolatry*, and the *vvhole Creation* vvas scarce large enough for them to make *Idols* of; they could scarce finde *creatures* enough to make *Idols* of. But after God once carried them *captive* into *Babylon*, and *scourged* them soundly for their *Idolatry*; of all sinnes to this day, they never returned to *Idols*: even to this day they *abhorre* pictures. Many other reasons might be laid downe. In summe here is the *main*; God doth chastise us to make us *partakers* of his holinesse here; of his  
glory

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glory hereafter. And indeed, to sweeten heaven and glory to us. The Philosopher

*Per angustia ad augmentum, per spinas ad rosas, per motum ad quietem, per procellas ad portum, per crucem ad cælum contendamus.* Zeno sought out torment to helpe him to taste pleasure; and said, *Pleasures* vvere nothing worth if they were not thus seasoned: those *light afflictions* you have here for a moment, will be a mighty set off to that *farre more exceeding, that eternall weight of glory*, — —

I will proceed no further.

Unto all this give me leave to add thus much in this *unhappy* difference, and we will conclude this Answer. I will but give you a few thoughts to consider of.

1 Sinne doth *naturally* bring *evill* on us: as there is *peace* and good in the *wayes* of holinesse, so there is *evil* and trouble in the *wayes* of sinne; they are never *separated*: trouble is the *naturall* and proper *fruit* of sinne, that which it *naturally* beares. Nay, it is in the very bowels of it: Sinne is *malum Catholicum*: It is a *big-bellied* evill; all evils are the *births* of sinne: if you could *rippe up* sinne, you should finde all evill in the *bowels* of it: there may be *evill* of *punishment*, vwhere there is no *evill* of sinne in it; but all *evill* of punishment lies in the *evil* of sinne: all the *Commandements* vvere given for good



good, and your good lyes in obedience to them. And he that breaks Gods bounds, doth necessarily runne upon evill and trouble: Sinne is the *birth* of our hearts, and trouble is the *birth* of Anne, and trouble is as true a *childe* of sinne as sinne is the naturall *issue* of our souls. This is the first: sinne doth not only by consequence and Gods ordination, but naturally, bring evill and trouble.

2 Secondly, the evil that sinne brings, or the trouble that comes by sin; either it is by *chance*, or by *providence*, and by Divine dispensation: But not by *chance*. *Job* Job 5. 6. tells us so; and sure he tells us truth: *Afflictions they doe not arise out of the dust:* And Christ saith, *There cannot a haire fall from our head, without a providence:* And if not a haire, if not the smallest thing without a providence, then much *lesse* the greater. So then the evil that comes by sinne, is not by chance, but by providence, Divine dispensation.

3 If from *Providence*, then either from Gods *active*, or from his *passive* providence: or if you vwill, take it thus; either by his *permissive* providence, or by his *active* ordaining providence. To say by his *permissive* providence onely, this cannot

*Disponit  
membra  
pulvis et  
culicis,  
Aug.*

cannot so well suit with God vvhho is all  
act, nor with the words of the Prophet.  
*Is there any evill in the City which I have  
not done?* You know it is meant onely of  
the evils of punishment; not of the evil  
of sinne, there God hath no hand.

There are many things vvhich God  
permits in the world, vvhich he doth not  
doe; those are the evils of sinne. But the  
evils of punishment these he permits and  
doth too. *Is there any evill in the Citie  
which I have not done?* And in Isa, 42.  
24, 25. Where the Prophet makes the  
same question, and gives the same an-  
swer. *Who gave Jacob for a spoil, and Is-  
rael to the robbers? Did not the Lord, He  
against whom we have sinned?* — So that  
you see all these come from Divine dis-  
pensation. God brings this evill, and hee  
tels us for sinne too.

4 If God doe in providence bring any  
evill upon his people, then either out of  
love, or out of anger, or out of hatred.

1 Not out of hatred; so wee grant  
that cannot be: there is nothing that God  
doth to his people, that is any fruit or ef-  
fect of hatred. Indeed afflictions on the  
wicked are fruits of hatred; some drop-  
pings before the great showre of vvrath  
fall



fall upon them ; but it is not so with his owne people.

2 Then secondly, either out of *love* or *anger*. Certainly, not out of anger meerly vvithout love ; for the principle, the ground, the *end* of all his dealings with his people is *love* ; there is nothing he doth to them *separated* from love, there is love in all ; Nay, and I say, from love they proceed : for *all his wayes, are wayes of mercy, to them that feare him*, Psal. 25. 10. But because afflictions, and chastisements are *evils*, and doe seeme to be the *effects* of one angrie and displeased ; therefore I say, though they come from love, yet from *love displeased*, from love offended. *Paul* saith, *Phil. 2. 27. God had mercy on him in restoring Epaphroditus to health*. Why? had it not beene a mercy to *Paul* if he had died too? Are not all his wayes, wayes of mercy? and therefore though he had dyed, had it not beene a mercy too? What shall wee say to this? shall we say it had been a *mercy* in the issue, and event, as God vvould *sanctifie* it to him, and doe him good by it, as he himselfe saith. *All things shall work together for good to them that love God*, Rom. 8. 28. Indeed, this is good, but

192 *Some Considerations propounded.*

but this is not all ; sinne it selfe may be a *mercy* in the issue. But the *Psalmist* saith , *all his wayes, are wayes of mercy*, not a *step* God takes towards his people, not an *action* that God doth , not one *dispensation* of providence, but it is out of mercy. And therefore what is the meaning , God had mercy on me in restoring of him ? what needs he to say so ? seeing it had been a mercy if hee had beene taken away ? and God had shewed mercy to *Paul* if hee had dyed ? why then doth he say, God had mercy upon me in restoring of him ? Indeed it had been mercy to *Paul* if he had died, but a *correcting* mercy, mercy in chastisement ; The Apostle seemes by this phrase to imply a *medium*, or at least a difference betweene *mercy restoring* , and *mercy depriving* of him. It had beene mercy, but a correcting mercy, had God taken him away. — — So I say here, though afflictions and chastisements are out of love ; yet because they are in themselves evill, therefore I say, they proceed often ( not alwayes ) from *love displeased*, from love offended.

We say indeed, that God is angry, not that we are to conceive there is anger in God, hee hath no passions or affections in him ;



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him : but we say he is angry, because hee *Ira non est*  
*deales* with us, as men use to deale with *affectus,*  
such with whom they are angry ; they *sed effectus*  
*withdraw* from them, they *obide* them, they *in Deo.*  
*rebuke* them, *correct* them ; and so doth  
God, in a paternall displeasure, with them,  
he dearely loves.

But wee vwill come to shut up this  
Query in a few particulars, vvhich wee  
will lay downe for your full satisfaction  
in it.

God doth not *ever chastise* his people *Post.*  
for sinne, I say, all the chastisements  
which God inflicteth upon his people they  
are not for sinne : there are some which  
he inflicteth for the *prevention* of sinne ; as  
*Pauls* temptation was. Some for the *tri-*  
*all* of grace, as *Jobs* affliction seemes to  
be. Divines doe distinguish of divers *1 τιμωρια*  
kinds of afflictions. Some are *castigati-*  
*ons* for sinne ; some are *testifications* to the *1 μαρτυ-*  
truth ; some are *probations* of our faith, *plas.*  
and *exercitations* of our *Graces.* So that *3 δοκιμα-*  
though it be granted God doth chastise *plas.*  
for sinne, yet all the *afflictions* with which  
God doth *exercise* us, they are not for sin :  
though it might be said, that sinne is the  
generall ground of all calamities ; yet it  
may be said, that this or that affliction,  
O hath

hath not any particular sinne the proou-  
ring cause of it. As you see in *Job* and  
*Pauls* trials.

2 Position.

God doth sometime take occasion by  
the sins of his people to afflict and chastise  
them. And it may be thus farre vwill be  
granted on all hands; many will grant  
sinne the occasion, vwho will not grant  
sinne the cause wherefore God afflicteth  
his people. I say, many will not grane  
sinne the cause, vwho yet will admit of  
sinne an occasion vwhy God doth afflict  
his people. And indeed, this or that par-  
ticular sinne doth often rather seeme to  
be an occasion, then a cause of the punish-  
ment. Sinne may be the cause, and yet  
this or that particular sinne may be but  
the occasion. As I haue shewed be-  
fore.

3 Position.

God doth not onely take occasion by sin,  
but God doth often for sin chastise and af-  
flict his people. For sin I say, not onely  
Psal. 39. 11. for the preventing and cure of sin; but for  
1 Cor. 11. the punishment and correction of it: as I  
30. haue shewed at large. God makes us to  
see sin in the effects, vwhen we will not  
see it in the cause, to see sin in the fruit  
of it, vwhen we will not see it in the root.  
God discovers sin to us in his works, vwhen  
we



we will not see it in his Word; That which we will not learn by Faith, he will teach us by sense, *A rod is for the back of a foole.* Pro. 10. 13.

VWhen God doth chastise his people 4 *Positions.* for sin, his chastisements, they are not, 1 fruits of wrath, or parts of the Curse, there is no wrath in them; 2 they are not satisfactions for sin; 3 they are not out of vindictive Justice; 4 they are not meere penall, but medicinall; 5 the ground is displeased love, and the end is fuller embraces.

And this shall suffice for the answer to the second Query, vvhich I hope may satisfie. Wee will come to the next, the third Query.

Whether this may consist with our Christian freedom, to be tyed to do dutie because God hath commanded. The question might have been parted into two, 1 whether it may consist with our Christian freedom, to be tyed to the doing of duty; and then 2 vvhether to be tyed to the doing of them because God hath commanded.

And vve shall finde both these opinions held. 1 That it is an infringement to our freedom we have by Christ, to be tyed to the performance of duty at all. 2 And it is farre below the free spirit of Saints to be

196 *The third Query propounded.*

tyed to the doing of dutie because God hath commanded : so that you see they might have been *separated*, but for *brevity* sake, wee will fold them up together in one Question ; but yet shall answer both parts distinctly.

*Ans. I.* And first for the first part ; *Whether it may consist with our Christian freedom to be tyed to the doing of duty.* I say it is a Question out of Question. It is no *infringement* to our *Liberty* in Christ to be tyed to the performance of dutie : It was the great *end* of our freedom and redemption that we might serve him. Christ redeemed us from sinne, but to service ; As *Zachary* in his song, *Luke* 1.74,75. *That we being delivered from the hands of our enemies might serve him without feare, in holinesse and righteousness all the dayes of our life.* Christ hath not redeemed us from the *matter* of service, but from the *manner* of service, he hath redeemed us from a *slavish* spirit in service, to a *son-like*; from a spirit of *bondage*, to a spirit of *liberty* : hee hath broken the *bonds* of subjection to other Lords, that we might take on us the *yoke* of service to him, *whose \* yoke is easie, whose burden is light*, *Matth.* 11.30. And therefore the Apostle inferres, after he had

*En quod  
jugum gra-  
vi, quod  
tuum leve.*



*Mistakes in performance of duty.* 197

had set down the main priviledges which we enjoy by the redemption of Christ, as Justification, freedome from the guilt and power of sinne, hee saith, *therefore we are debtors not to the flesh, to live after the flesh, but to the spirit, to live after the spirit, &c.* Rom. 8. 12. A truth so plaine, as if it were written with a *Sunbeame*, It is as easie to separate the *light* from the *sunne*, as holiness and obedience from the person justified, &c. *The grace of God which hath appeared to us, saith the Apostle, teacheth us to deny ungodlinesse and worldly lusts, and to live piously, godly, and soberly in this present world,* 2 Titus 11. 12. So that of the first part there is no controversie, it doth consist with our freedome to be tyed to obedience or performance of duty, nay, it is part of our *redemption*, and part of our *freedome*: And indeed that is true and *reall bondage*, which is not joyned with sincere and true obedience.

But now there is some controversie about the second part of it; *Whether this be any infringement of our Christian liberty to be tyed to duty, because God hath commanded,* Many (though they would do duty, yet they would not be tyed to it, they would rather do it upon the inclinations of their

owne spirits, then upon the *impositions* of God, There are three mistakes about this.

1 Mistake. Some thinke they *ought* not to doe *duty*, but when the *Spirit* of God doth move them to it.

Ans<sup>w</sup>. 1. Indeed, when the *Spirit* moves, it is good to goe, *spread* your *sailes* when the *winde* blowes, *open* when he *knocketh*. As it was said to *David* when he heard the noise in the *Mulberie* trees then he should *goe out*, for *God* was gone out before him : So vwhen you finde such *strong* *movings* upon your spirits, it is good to take those *hints* of the *Spirit*, it is good to close with the season. Many are like *harlots* that will murder the childe in the womb, to avoid the trouble of child-birth : so they will *mur-*  
*der* the *births* of the *Spirit*, because they would not be at the trouble of the worke. That is a fearfull sinne, to cast *water*, and *quench* and coole any *motions* of the *Spirit* of God. When God moves, he comes with power too, for the performance of the duty, then we goe full saile, and it is good to take those hints. But good hearts doe often here mistake to their owne perplexing, and thiak if they do not goe with every motion, how unreasonable soever they



they have quenched, and rejected a motion of the Spirit. I conceive it therefore not amisse to tell you that sometimes Satan may put us upon duty, when we think the Spirit of God doth it; and that you will thinke is strange, but yet it is a truth. And there are four times when Satan doth usually put men on duty.

I When our spirits are much *sunk* and downe, either *oppressed* with temptations or troubles, then he may put you on to doe duty: not but that I say God doth at these times put us upon dutie; but yet sometime Satan too. He deales with us, as the *Babylonians* with the *Israelites*, vwhen they were in *Babylon*, oppressed vvith their captivity, then they say, *Come, now sing us one of the songs of Sion*; so when the spirit is *oppressed* and overwhelmed, when hee thinks we are upon some great disadvantage, and wee shall but torture our selves, and discourage our selves more, then it may be he puts us to pray, not to beleeve, like them who dealt with Christ, blinded his eyes, and then bid him prophesie who strikes him; so when hee hath blinded our eyes, hee bids us now see, now prophesie, now pray, when he hath disturbed our spirits, when he hath troubled the sea,

Mar. 14. 46

that it casts up nothing but *mire* and dirt, distrustfull and unbelieving thoughts, then he bids us goe and pray: which yet sometimes helps to *lay* the storm, and quiet the *spirit* too, and *Satan* loseth by it; it proves his owne disadvantage, *unexpected* grace comes in which he was not aware of, nor could foresee.

2 A second time when *Satan* may put us on duty is, When wee are called by God upon *other employments*, either *naturall* or *spirituall*. 1 *Spirituall*, either to heare, to confer, or to do other duties, then he bids thee goe pray, he loves to make duties *interfere*, 2 Or when we are called upon *naturall* employments, it may be to eat, drink, to sleep, and sometimes he hath carried a poor soul out of his bed, or from his meat, and hee must now goe pray, which perhaps hath not beene for *Satans* advantage neither. Thus hee sometimes deales with poore *soules* in temptation, and if they do not doe it upon his *instigation*, then he tels them they have *resisted* a motion of the *Spirit*. If they doe, why it is for their *trouble* too, perhaps he will charge them after all with *Popery* and *superstition*, and voluntary penance, that they must rise in the night to goe to prayer, &c. Who requires



requires this at your hand? It were good in such cases to say with a godly man, who was thus *moved* to prayer when he was to  
 “go to sleep, Get thee hence *Satan*, I will  
 “goe to duty when God calls, not when  
 “thou suggests, I have *committed* my soul  
 “into the arms of Christ, and in his arms  
 “I rest and sleep. ———

3 A third time when *Satan* may put us on duty. When we are *weake* in body, and not able to perform it, when we want *naturall* spirits to do the work, then will hee put on to it, he knows that if we do it, then he shall by reason of our *naturall* weakness get advantage of us. When he puts us to lift *loggs*, he knows we are weak. When he *moves* to duty, he *knowes* we have no strength.

4 A fourth time when hee puts us upon duty is, when he *thinks* hee puts us upon a *snare*, when he thinks duty will be a snare to us, he puts us on it not as Gods worke, but as *our snare*, hee moves us to it meerely as a *scruple*, and to scruple us further, whether we doe it, or doe not doe it; he puts us on *duty*, not to *comfort* us, but to *torment* us and vex us, not to *raise* us when we are *dejected*, but to *cast* us lower. though we be often mistaken.

But

202 *Dutie sometimes to be done*

But yet though Satan doth sometime as you see, yet Gods Spirit doth often move and stirre up the heart to duty, and when he moves indeed, hee moves effectually, hee puts you on the *dutie*, and gives you *strength* to doe it, hee carryes you through it, &c. And it is good to observe Gods times, the hints of the Spirit, and goe with them, which is the first Answer to that mistake.

2 *Ans.* But though wee are to goe when Gods Spirit moves, yet are wee not to neglect when wee doe not perceive such sensible motions of the Spirit. Grace moves us, or should move us to converse with God every day, and if so, the Spirit moves, the Spirit regenerated, though the Spirit regenerating doth not appeare, and Gods Spirit may move secretly, though not apparently, and sensibly to thy soule.

Besides, if you looke for an immediate call upon the duty, then you will not doe duty out of obedience to the command. Wee must doe duty sometime out of obedience, although we want both a heart to it, and a heart in it. That duty is esteemed of God which is gotten and wrested out of the hands of the flesh, which is done against temptations and gain-sayings.



ings. Besides, if you will never goe to duty but when the *Spirit* sensibly moves, you would often want that Communion with God which you doe enjoy; How often have you gone to prayer with a *dead* heart, and rose with a *quicke* heart, with a *strait*, and rose againe with an *enlarged* heart, with a *dejected*, and rose *comforted*? How often when you could finde no such motion of God before to it, have you yet met with God in the duty, and enjoyed God in a prayer, in a glorious sweet way? Isa. 64. 5. *Thou meetest him that rejoyceth, and worketh righteousness, them that remember thee in thy wayes*: God loves to meet those that are in his way. Though the *Millar* be not able to command a wind, yet he will *spread* his sayls, be in the way to have it, if it come. Though the *lame* man could not get into the *waters*, nor command the movings of them: yet he would lye 38 yeares by the waters side, and no question with a deale of *longing* every time the *waters* moved; *Oh that some would throw me in!* So though we cannot bring the *Spirit* to us, yet let us set our selves in the vway for him to meet with us. Hold up the *performance* of duty: by them you come to see the  
face

ἀμελία τῆς  
ψυχῆς  
πρὸς τὸν  
θεόν.

face of God, to have *converses* with him, you keepe *head* against sinne, you get *supplies* of strength from Christ, you get *above* the world, they that speake against performance of dutie, might as vvell speake against the *actings* of faith, and *exercise* of Grace: for prayer is nothing else but the *communication* of the soule with God, the *actings* of faith, and *exercise* of Grace. But we will shut up this: so much for the first mistake, which was that some thinke, they are not to doe dutie, but when the *Spirit* of God moves them to it.

2 *Mis-  
take.*

There is a second mistake. Some think they are to doe nothing else but to pray, God hath *commanded* us to pray, and they thinke they are to doe nothing else, and therefore ever and anon they run to their knees, drop as it were a *bead*, say over a *Pater-noster*, and too much with a *Po-pish* spirit too, even as so much done to compasse life; so much laid out for the purchase of a pardon, and heaven. There are too many such.

They are especially two sorts of persons,

1 Such who are *blind* and ignorant, they would faine goe to heaven, and they heare they



they ought to pray, and therefore they go to prayer every moment : they will not lose heaven for want of prayer.

2 Such who are in *humiliation*, and wounds of spirit : poore souls ! they goe ever and anon to their knees, vvhich yet in some is the *dawning* of faith, Faith *climbing* up to Christ, but others they goe upon these, as the *salve* to heale their wound ; or, as so many *bribes* for a pardon, as so much good *money* laid out for the *purchase* of glory.

πρόβα  
πρός  
καταπίει  
πύρις.

*Naturally*, men run to a Covenant of works . but it must be another *worke* to bring us to Christ : A *convinced* man runs to a Covenant of works. But he must be a *converted* man, that comes over to the Covenant of Grace. So much for the second mistake.

A third mistake : some there are that *3 Mis-* think they are not to doe dutie, because *take,* God commands, but because their owne *beats* incline them to it.

To which I answer, and say, That *Ans.* though wee must doe duties, *because* God hath commanded us, yet it is not *sufficient* to doe them *meerely*, because God hath commanded them. You must pray, you must heare, and doe other duties

dutie; because God hath commanded; but it is not sufficient you doe them *meerely*. because God hath commanded them.

For the explication of this, you must know there are two-fold lawes. Positive, and Naturall.

*Lege Gro-  
zium in 5.  
Match. 17.  
verse 63. p.*

1 Some that are *Positive*. 2 some that are *Naturall*. Or there are some *com-  
mands* which are *founded* upon Gods *will*; and some that are *founded* upon Gods *na-  
ture*. Those that are founded upon Gods *will*, are such as are *good*, because God *commands* them; and such were many under the Old Testament, *viz* their *Co-  
remones*, and their *meats* forbidden, which were things neither *good* nor *evil* in *themselves*, but as God had commanded, or forbad them.

Some againe which were *founded* up-  
on Gods *Nature*, and were *intrinsically*  
and *inherently* good in *themselves*; and  
not onely good because God commanded  
them, but in *themselves* good.

1 Now for the first of these, those  
which were *founded* upon Gods *meere*  
*Will*, as those Lawes before mentioned;  
it was *sufficient* that we obeyed them  
*meerely* because God hath commanded  
them :



them: the Apostle called them a heavy A&.15.10.  
 yoke, which neither they nor their fathers  
 were able to beare: In calling them a hea-  
 vy yoke, it demonstrates their obedience  
 to them was more because God comman-  
 ded them, then out of an inherent intrin-  
 sicall goodnesse which was in them. In  
 calling them a heavy yoke, it was a signe  
 that they obeyed them not out of love of  
 the things commanded; but out of love  
 of that God who commanded them:  
 They were a heaue yoke, but yet they  
 bore it till God took it off; they were  
 hard lawes, but yet they submitted to  
 them, till God pleased to repeale and dis-  
 annulle them. And indeed, I may call it sub-  
 mission, for their obedience was more out  
 of submission then delight. And for these  
 lawes it was sufficient that they obeyed  
 them willingly because God commanded  
 them. But now the other, those commands  
 and things which were founded upon  
 Gods Nature, and were in their owne na-  
 ture good and holy; those it is not suffi-  
 cient to obey; because God hath com-  
 manded them: but there must be an in-  
 ward principle agreeable to them; an in-  
 ward loving and closing vith them,  
 which

which ariseth from the *sutablenesse* of the heart to them. These commands must not be esteemed a *heavy yoke*, nor a burden, but a *delight*; and principles of love are required in the doing of them.

When I say, you are *commanded* to love God, to feare God, honour God; it is not enough you doe this *because* God commands: but there must be an *inward* principle bred in us whereby we doe all this: hee that loves God *meerely* because God hath commanded, &c. hee loves not God at all; and if that be all, then if God had not *commanded* hee would not doe this. But a Christian is to doe this though never a command to bind him to it. And he sees so much *beauty* and lovelinesse in God, his heart is so much *taken* with him, that he must needs love him.

So for *prayer*, it is not enough that he pray *meerely* because God hath commanded; but he is to goe to dutie out of *desires* of communion with God; he goes upon *duty* not as a duty *commanded*: so carnall hearts doe say they doe, who have no *love* to the duty; but he goes upon it as a *meanes* of converse and communion with God; and thinks it his *happinesse* vyhen hee can enjoy a little *communion* with



With him in a dutie. He goes upon *con-  
verses* with God, not as a *servant* to his  
master, but as a *childe* to his father; not  
as his *dutie*, but as his *nature*; not as his  
*service* onely, but as his *priviledge*; e-  
steeming *accesse* to God, and communion  
with him, as one of the top *priviledges* of  
a Christian.

Indeed, Christians are by their *free-  
dome* by Christ free from *dutie*. But these  
ways.

1. We are free from *duty* as our *taske*;  
for so it was a burden to us; wee are not  
like to *day-labourers* in the *vways* of God;  
that are to earne every penny vve have at  
the *hands* of God; wee are free from *du-  
ty* as our *taske*.

2. We are free from *dutie* meerely as  
our *trade*: though we walke in the *wayes*  
of *dutie*, yet wee vvalke not in them  
*meerely* as our *trade*; for that is not for  
*love* of the worke, but *love* of the *gaines*  
which come in. A Christian vvill doe  
*dutie* though hee see no *gaines* coming in  
by it, because hee loves the worke; the  
worke is *reward* and *wages* to him. As a  
man vvho loves *sinne*, vvwhose nature is  
*vassalized* to *sinne*; he vvill drinke, and  
*sinne*, though to his utter undoing: so a  
godly

210 *How we are freed from duty.*

godly man he will serve God, hee will hold up in the *wayes* of obedience, though he find no incomes: such a *suablenesse* there is betweene a godly man and the worke, that he will doe it, though he see nothing comes in by it.

3 We are freed from *flavery* of spirit in duty, and doe duty out of a *childe-like-nesse* of spirit, where the one he doth duty because of *fear* of blowes, *fear* of the cudgell: vvere it not for *fear* of that, that God vwould punish him, hee would not doe the duties. But now the other hee vwould doe *dutie*, although there vwere no punishment followed the omission of it. Hee counts this his greatest punishment to be denied *communion* with God, converses with him; this is enough to him. You have a *childe-*

2 Sam. 14  
32.

*like* speech of *Absalon*, will serve a little to exemplifie this: *Absalon* had beene banished from the Court, and *Ierusalem*; but afterward through the mediation of *Joab* vvas received againe to *Ierusalem*, but yet denied *admission* to the Court, he vvas denied *communion* with his father, whereupon he sends *Joab* to mediate for him. The pardoning of his fault was not apprehended so great a mercy, as the *banishment*



ishment from his fathers sight was esteemed a misery, and therefore he saith, *Let me see his face though he kill me*; hee thought no punishment for his fault to be so great an evill, as to be denied access to his father, and communion with him. So it is here with the soule, he thinks this the greatest punishment to be denied access to God, and communion with him. On this he esteems the top of misery, rather would he be killed in communion and access to God, then to enjoy all freedom in the want, and deniall of it: a corrupt heart hee doth duty because of the punishment if hee doe not doe it; a holy heart hee doth esteeme this the top of punishment, to be denied communion with him: hee esteemes access to God and communion with him, to be his top happiness. *Blessed is the man whom thou canst to approach to thee*, saith the Psalmist, and herein he conceives his blessednesse to consist, in approaches to God.

4 He is free from duty upon the *tenders* and termes commanded in the Law; hee doth not doe duty that it might goe well with him here; nor doth he doe duty, to *compassse* glory hereafter; he lookes upon communion and converses with God

happinesse enough; his spirit doth not act thus, doe thou pray, doe thou obey, and it shall goe well with thee here, and thou shalt have *heaven* hereafter; but hee esteems this a *piece* of his heaven, to have *communion* with God; this is *cælum extra cælum*; he needs not to be *drawne* to it by any *promises*; there is enough in the thing it selfe, communion vvith God, to induce him and make his soule desire it.

And he goes upon the duty, as a *piece* of reward; which if he can but find God in, and have *converse* and communion with God in it; Oh there is Heaven enough, glory enough to his soule. As for other *prayers* vvherein his soule hath no communion vvith God, he hath thus much *comfort* from them; that his soule did in such a duty set it selfe in *sinceritie* to converse with God, to have *communion* with God, though miserable poore man he wanted it.

Give me leave to give you the difference of these two spirits, Legall, and Evangelicall, in nine or ten particulars, it may be worth your observance.

1. The *principle* that carries the one upon duty is *slavish*; the other *childlike*; one



a godly man and others in duty. 213

one doth these things with a Legall spirit,  
\* either hopes of reward by it, or feare \* *Lege*  
of punishment if hee doe it not; the other *Chamier.*  
goes upon this, for communion with God, *L. 15. c. 2.*  
and sees that his reward and happinesse, to *sect. 25.*  
have communion with him; and the want  
of it the greatest punishment.

2 The one doth these things as his  
delight, the other as his burden; and in-  
deed it must needs be burden to them  
who finde not God in prayer, either some-  
thing of God going out from them to him, *Mu'ti Deo*  
or something of God coming downe from *serviunt*  
him to them. Hee that hath to doe with *non falsari*  
nothing but duty, in duty, to them duty *spiritu sed*  
is tedious; but they who have to doe with *mancipia-*  
God, with Christ in duty, to them duty *rum animo,*  
is delightfull. Now such though they *meum puer,*  
pray, they have nothing to doe with God *aut spe*  
in prayer, they have no converse vvith *mercedis*  
him; they have to doe with nothing but *Cameron.*  
duty in duty; yea and not with that nei-  
ther, they have to doe with the world,  
vvith sinne in duty, not duty in dutie,  
much lesse vvith God in duty: therefore  
it is tedious.

But the other hath to do with God, that  
is, he labours, he breathes, his heart gaspes  
after him; he it is whom hee hath in his

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eyes, whom he labours after in prayer, though he cannot enjoy him.

The one hee doth duty out of *convictions* of conscience, the other he doth duty out of the propensions of Nature. Many men whose obedience is their *precept*, not their *principle*, holinesse their *law*, not their *nature*; many men who are *convinced*, who are not *converted*. many that are *convinced*, this they ought to doe, they ought to pray, who yet want *hearts* to close with those things they are convinced of, and doe. Meere conviction is rather a *tyrant* than a *king*; it constrains, it doth not *persuade*, it forces, it doth not *move* and *incline* the soul to obedience, it is but a *daring*, not a *reforming* light, it *dares* a man not to sin, it *dares* a man to doe dutie, but enables not a man either to *hate* sin, or *love* duty, all that they doe is out of *meere* convictions of conscience, not out of propensions of *nature*. Conscience tells you, that you ought to doe these things, but gives no strength to do them. Meere conviction doth but *discover* the way, tell you what to doe, but it doth not *carry* the soul in it; like a *stone* set up in the *vway*, it shews the way to the *traveller*, but gives no strength to *walk* in it. But now where there

Conscientie  
venatorum  
non legis  
necessitate  
coacta legi  
obsequan-  
tur, sed le-  
gis ipsius  
iugo libe-  
re volun-  
tati dei ul-  
tro obedi-  
ant.  
Calvin.



there are principles, where there is grace, it is in the soul as a *Pilot* in the ship, who doth not only *discover* the way, but *steers* us & carries us that way it doth discover.

4 The one hee lookes for *satisfaction* in the duty *by* the duty; the other hee lookes for *satisfaction* in the dutie *by* Christ, hee works above the dutie for his satisfaction.

5 The one contents himselfe vwith the *shell*, the other no content without the *substance*; the one goes upon duty, as the *means* of *Communion* with God, to see God and enjoy God, and have converse with God in it, the other goes upon it meere to *satisfie* the grumbings and *quarrels* of his conscience.

6 The one doth them, but hee looks to live by them; ask many a soul, that prayes, how hee thinks to come to heaven, hee will tell thee by prayer: But now the other doth them, and *ever-looks* them, looks alone to live by Christ; hee lives in duty, but not *by* duty, hee lives in obedience, but yet *above* his obedience, *I live, yet not I, but Christ in me*. Hee looks for as much by Christ, and from Christ, as though he had never prayed a prayer, shed a teare; Though he have done this *abundantly*,

216 *The difference between a godly*  
*dantly*, yet he looks up to Christ in respect  
of *acceptance*, as if he had done none him-  
selfe.

7 the one doth these things *coldly*  
and *formally*, the other *fervently*; and yet  
I question not, but there may be coldness  
in a godly man, and earnestnesse in ano-  
ther. If *Baals* Priests prayed to their *Idol*  
so earnestly, much more a naturall con-  
science to God. A naturall man may pray  
earnestly; there is no question but *Ahab*  
was earnest, &c. A *condemned* man may  
cry earnestly for a pardon. A natural man  
may pray *earnestly* at times, when in feare  
and horreur, under pangs of conscience,  
hee may now cry *earnestly*, but not *believ-*  
*ingly*. There may be much *affections* in a  
prayer when there is but little *faith*, fleshly  
affections, naturall affections, raised affe-  
ctions, either from convictions, feares,  
horroures, these are but the *cryes* of nature,  
of sense and reason, the *cryes* of flesh not  
of *faith*; the affections which *faith* rai-  
seth, they are not *loud*, yet they are *strong*;  
though they are *still*, yet they are *deepe*;  
though not so *violent*, yet more *sweet*,  
more *lasting*.

8. Againe, one doth duties by vway of  
*subserviency* to other ends: that vvhich  
makes



makes duty desireable to one in some respects, *dutie* is *desireable* but onely in a *case*: And you know things which yet otherwise are lookt upon as *evill* may be desired in a *Case*. As the Merchant casting his *goods* out of the ship, hee looks upon the thing no way desireable, he casts away his *heart* with them, but yet in this case he submits to it, to *save* his life. So they desire duty, and *holinesse* but onely in a *Case*, they looke upon *prayer*, upon obedience, mortification of their lusts, &c. but as so many *hard taskes*, and impositions which they must submit to undergoe if they vwill come to glory; But the other doth close vwith these as his *heaven*, as a part of his happinesse, a *piece* of his glory——he doth not close vwith these things out of *submission*, but out of *delight*, these are not his *penance*, but his *glory*, his desire: As the one he parts with sinne, not because it is not *desireable*, for hee weepes after them, but because it is *damning*, He parts vwith sinne as *Jacob* with *Benjamin*, because otherwise hee should starve: or as *Phaltiel*, with *Mickol*, because otherwise lose his *head*: or as the Merchant with his goods, because otherwise lose his life. And so he closeth vwith  
*holinesse*,

218 *The difference between a godly holinesse,* not out of love and desire to it, but because this he must endure if hee will come to heaven. But now the other hee parts with sinne as *poysen*, as an accursed thing which hee desires to be rid of, and closeth with holinesse as his happinesse, which he thirsts to enjoy, and to be swallowed up with it.

9 The one hee doth dutie, as the sicke man eats his meat, not out of desire and delight, but out of reason, it is more out of conviction, hee must die if hee doe not eate, then out of desire or stomach to it. The other doth dutie, as a healthfull man feeds, not meerely out of reason, but out of desire and delight in it. Or the one he closeth with dutie, as with *physicke*, not food, as with a medicine, not with meat, there is reluctance against it, it is no way desirable but in case, in case of health; the other closeth with it as a healthfull man with his meat, there is delight, desire, pleasure in feeding. &c. These are the new borne babes that desire the sincere milke, — — The one cryes, The good that I would doe, I cannot doe, and the evill that I would not doe, I doe; the other, The good that I have no desire to doe, I doe, and the evill that I desire to doe

*Si quid boni triste feceris, sit de te, potius quam a te, Prosper.*



I dare not doe: he would sin, and dares not, because of wrath, he doth duty and hath no heart to it, because hee wants a spirit suitable.

All *delight* in duties doth arise from a *suitablenesse* of spirit in the doing of them, if there be not *grace* within, as well as *duty* without, if there be not *principles* agreeable to *precepts*, the heart can never delight in them. Here is the ground that a godly man doth walke in dutie, not *meerely* because it is *commanded*, but because he *acts* his nature, in his obedience.

The *Law* of God which is in the booke is *transcribed* into his heart, it is his *nature*, his new *nature*; so that hee *acts* his owne nature renewed, in *acting* obedience. The eye needs no command to see, or the eare to heare, it is their nature, the command is in it selfe, the *faculty* of seeing is the command to see: so far as the heart is renewed it is as *naturall* for it to obey, as for the eye to see, the ear to hear, and to *live* in obedience, as the *fish* in the water, the bird in the ayre.

And therefore we doe not obey *meerely*, *Concln.* because it is commanded, that is for such who have no *principle* in them, but wee obey

obey out of *principles* which God hath *im-  
planted* in us futable to the commands of  
God. Indeed, the command is the *Rule*  
without of our obedience, but grace is the  
principle *within*; the *heart* and command  
answer one another: as face answers face  
in the water, or in a glasse, so the *heart*  
and the command; the command is *tran-  
scribed* into the *heart*. Hence it is that  
there is so much *delight* in obedience, be-  
cause it is *naturall* to obey, so farre as the  
*heart* is renewed. As it is *naturall* for the  
eye to see, the eare to hear; so for the *heart*  
to obey, so farre as it is renewed. And  
Psal. 40. 8. hence comes *delight*, Psal. 40. 8. *I delight  
to doe thy Will, Oh my God*, and wherein was  
this *delight*, hee shews in the vvords fol-  
lowing, *thy Law is in my heart, &c.* There  
was the *ground*, the Law was not onely his  
*command*, but his *nature*; so long as the *law*  
is your *command* onely, you cannot *delight*  
to do the *will* of God; you doe duties, but  
you cannot *delight* in them, unlesse it be  
looking upon them, as *something* for glory,  
*something* for Heaven: but yvhen once the  
*Law* of God becomes your *nature*, then  
you come to *delight* in obedience, and in  
the wayes of God.

*Actions* of nature they are *actions* of  
*delight*;



*delight*: the eye is never weary of seeing, the care of hearing, neither the heart of obeying; it is so farre as it is renewed, so farre as sanctified, because it is his nature. God hath promised in his Covenant, to write his Laws in the table of the heart: poor men you have the Law in tables of stone, and write after it as after a Copie, a thing without you, and you have worke indeed, but hee saith; hee vvill write them in the tables of the heart, he will transplant them into the soule, whereby they shall become our nature, and then obedience shall not be a *forreine* command, a Law without you, but obedience shall be a natural thing, a Law within you, your nature; Hence is that abundance of *delight* in the Law, as you see in the 119 *Psalme*, up and downe. Hence is that *delight* in obedience to it, because all this is now your nature, and so farre as that *acts*, it *acts* with *delight*.

I grant there may be a kinde of *irksomenesse* and tediousnesse in us at times, to doe those things which yet are naturall and full of *delight*; though it be naturall for the eye to see, and that wherein it *delights*, the eye is never weary of seeing, as *Solomon* saith, but that is to be understood of an eye that is sound; for if the eye be

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before, it may breed a tediousnesse in the eye to doe that which it delights so much in. So though it be naturall for the soule to obey, and that wherein it delights, as the fish in the water; yet if the principles within be disturbed, if wounded, it may breed a kinde of irksomnesse, wearisomenesse, and tediousnesse in the soule, to doe that which yet it had so much delight to doe.

And this may arise from divers grounds.

1 Either their hearts may be damped with carnall affections. 2 Or they may be pulled backe with the prevailes of corruptions. 3 Or they may drive heavily under some vexing, and long temptation. 4 Or in case of the spirits withdrawalment either in Pœnall, or Probationall trials. 5 Or in case of Relapsing into sinne. Yet in the greatest unwillingnesse, take a Saint at the worst, hee hath a stronger Bias to God, then any others have, when they are at best, because in the one there is some will renewed, though a will now obscured, or in conflict, in the other there may be some passion, some mood to service, but no will.

And



And thus much shall now serve for the answer of this third *Query*. Wherein I have plainly shewed you, that it is no *infringement* to our Christian liberty to be tyed to the *performante* of duties, nor yet to obey and doe duties, *because* God hath commanded them; only this is the *freene* of a Christian spirit, though he doe the *duties* which are commanded, and doe them *because* God hath commanded them, yet not *merely* because they are commanded, but out of *principles* of love, delight, and agreeablenesse to the things that are commanded, he prayes *because* God hath commanded him, but not *merely* because of the command, but because there is a *suitablenesse* betweene his heart and the work, his soul and the duty, and as he *desires* after, so his soul *delights* in his approaches and converses with God. I have spoken to it at large: We come now to the fourth *Query*.

Whether the freemen of Christ, or 4 *Query*. those made free by Christ, may not sinne themselves into bondage againe. It is affirmed by some: It is denied by others. I shall answer in *briefe*. There is a two-fold bondage. 1 *Universall*, 2 *Partiall*, or *graduall*.

## 224 *The distinctions of bondage.*

1 An universall bondage, or a state-bondage; which is a bondage properly so called: and that is three-fold.

1 A bondage to sinne, which is expressed in the 3 Tit. 3. *Wee which were sometimes foolish and disobedient, serving divers lusts.* So in the Rom. 6. 20. *For when you were the servants of sinne, you were free from righteousness.* And John 8. 34. *He that committeth sinne, is the servant of sin,* 2 Pet. 2. 19. *While they promise them liberty, they themselves are the servants of corruption.*

2 It is a bondage to Satan; he is Gods *aylor*, who holds downe poore soules, under *brassen barres*, and *iron gates*; not to be broken, Ephes. 2. 2. *Hee is said to rule in the hearts of the children of disobedience.*

3 It is a bondage to the Law. 1 In the rigour, 2 In the curse of the Law.

1 A bondage to the rigour of the Law, which requires, 1 *hard things*: 2 *impossible things*: 3 *yea*, and that in such *severity*, that it will not accept of the most *eminent endeavours without performance*: 4 *Nor of obedience in much, if you faile in a little*: 5 *Nor will it admit of repentance after all this failing; one breach is never*



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never made up againe, neither by *double* diligence, nor by repentance. That is the rigour of it.

2 It is a bondage to the curse of it : which is, 1 An *extensive* and universall curse ; cursed in soule, body, estate, silver, gold, relations, as you see in the 29 of *Deuteronomy*.

2 And it is an *unavoydable* curse ; thou art not able to obey in all things, and therefore *unavoydably* concluded under the *malediction* and curse ; as the Apostle reasons, Gal. 3. 9, 10, 11. *As many as are under the works of the law, they are under the curse :* and how proves hee that ? *For it is written, Cursed is every one that doth not obey in all things written in the book of the law to doe them.* VWhere there is the *impartiality* of the curse, to every one, and the severity of it. 1 Who ever obey not. 2 Obey not in every thing ; nay, though hee should, yet one omission and failing in this life, would conclude him under it. 3 Who ever continues not to obey in all things——And this is the first, the *state-bondage*, or bondage properly so called.

2 There is a *partiall* or *graduall* bondage, a bondage in part ; or a bondage in degrees

degrees, vvhich is a bondage improperly so called.

And that is, 1 A bondage in respect of comfort. 2 A bondage in respect of the manner of obedience.

And so wee shall answer this in two conclusions.

1 Conclusion.

That the *free-man* of Christ, or those that are made free by Christ, shall never sinne themselves into the *first-bondage* againe; they shall never sinne themselves into that *universall* and *state-bondage*; he that is once Christs *freeman*, shall never againe become Satans *bondslave*. 1 Hee shall never more be a servant to sinne, the promise is, *Rom. 6. 14.* You are not under the law, but under grace; therefore sin shall have no more dominion over you. Sin may have a tyranny, but never a *soveraignty*: you may be carried *captive*, as the Apostle saith, *Rom. 7. 23.* — — leading mee captive — — but you shall not be willing captives; you may fall into sinne, but you shall never be servants to sin more; your eares shall never be boared in token of willing and voluntary *subjection* to sinne.

2 Again, hee shall never be a slave to Satan more, Satan may get the advantage



age of him, but he shall never become his *willing* servant more.

3 So he shall never come under the *law* more. 1 Not under the *rigour* of it. 2 Not under the *curse* of it; the Law can take no hold of him to condemnation. And this is the ground, *he is not under the law, but under grace*; if hee can sinne himselfe from under grace, then indeed he is againe under all this: But this is *impossible*, therefore the other; and so much for the first.

Though the *freemen* of Christ cannot 2 *Con-* sinne themselves into a *state* of bondage *clulsion* againe, into an *universall* bondage; yet may they sinne themselves into a *graduall* *partiall* bondage, which vve will shew in two particulars.

1 The *freeman* of Christ may sinne *himselfe* into bondage in respect of *com-* fort, Thus you see *David* did, *Psalms* 51. *Restore to me the joyes of thy salvation:* men that will not follow the direction of the Spirit, shall want the consolation of the Spirit; if they vwill doe *workes* of darkenesse, they must looke to walke in darkenesse. Though promises of *Grace* are absolute, yet promises of *peace* and comfort seeme to be conditionall, not

that our *walking* hath any meriting or deserving power to the *procuring* of our peace: but that this is the *vway* in which God *vwill* bestow it, and continue our peace and comfort. In the *vwayes* of dutie wee hold up our communion *vwith* God, our *converses* with him, our *actings* of faith and grace; and so in these *wayes* comfort and peace as they are *procured*, so are they continued. Grace is as the *fire*, comfort as the *flame* that comes from it: but as it is with *green wood*, if it be not continually *blowing*, there *vwill* be no *flame*; so *Grace* is in us, as *fire* in *greene wood*, *vvhich* will quickly gather an *ash* and deadnesse, if you doe not continue in *blowing*, if you doe not *exercise* your graces, you can looke for no flame, looke for no comfort, *vwithout* the exercise of Faith, of Grace, and sutable walking in obedience. Though promises of grace are absolute, yet promises of comfort, I say, they are conditionall, Psal. 50. 23. *To him that ordereth his conversation aright, will I shew the salvation of God*, Isa. 32. 17. *The worke of righteousness shall be peace, and the effect of righteousness shall be quietnesse and assurance for ever*, Isa. 64. 5. *Thou meetest him*



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him that rejoyceth and worketh righteousness, him that remembers thee in thy way, &c. John 14. 15, 16, 21. If you love me, keep my Commandements, and I will pray the Father, and he shall give you another Comforter, who shall abide with you for ever, verse 21. He that hath my commandments and keepeth them, is he that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest my selfe to him. Where you see it seemes all to lye upon condition: so Gal. 6. 16. As many as walk according to this Rule, peace be upon them and mercy, and upon the whole Israel of God. So that if men walke not in the wayes of obedience, they may want comfort, they may want peace.

The freemen of Christ may sinne themselves into a bondage by sinne. though not into the bondage of sinne: They may sinne themselves into a bondage of feare: yea, and a bondage of trouble; their sinne may cost them brokennesse of bones, though they shall not sinne themselves into a state-bondage againe. Though you cannot sinne away your grace, yet you may sinne away the evidence, the sense, the comfort of it; Though you cannot sinne  
Q3 away

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away your pardon, yet you may sinne away the *sense* of it: nay, the *comforts* of it; *though* you have it, yet you have no *comfort* from it; it is as *though* you had no pardon in respect of you; otherwise you must say a man may have *fulnesse* of peace, of assurance, and of comfort even in the *highest* acts of sinne, as some have said. Nay, and you may not onely sinne away the *sense* and comfort of it, but the *evidence* and knowledge of it: as that place of *Peter* seemes to imply, 2 Pet. 1. 9. *He hath forgotten that he was purged from his old sinnes*; new sinnes bring new feares, new guilts and troubles. All the former foundations and resting places of the soule seeme to be shaken, new doubts arise whether I am justified and pardoned, yea, or no; and these new doubts bring new troubles and feares on the soul.

*Object.*

\* Doctor  
Cr. in his  
Christ alone exal-  
ted. p. 246.

But you vvill say this is our weaknesse, for the free men of Christ they are let loose to enjoy the *free Spirit* of Christ, that is to say \* they, to have *free* discourse, *free society* vvith the *Spirit* of God, and may heare all the *gracious* language of Gods *thoughts*, yea, and vvith application and comfort, and that say some, as-  
soone



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soone as he comes warme out of sinne.

This is our *weaknesse* indeed, but a penall weaknesse, a *weaknesse* vvhich is a *chastisement* of former wickednesse.

There are threefold desertions. 1 *Can- Ansm. 1.*  
*tionall*, for prevention of sinne, as *Paul*  
seemes to be. 2 *Probationall* for triall, and  
*exercise* of grace, as *Jobs*. 3 *Penall*, for  
*chastisement* of some way of wickednesse,  
as *Dauids*.

In the former it is our *weaknesse* indeed, and so is the other, but yet vvvith much difference, for in this it is a *weaknesse* vvhich we have contracted on our selves, or a *weaknesse* inflicted in *chastisement* of former wickednesse : as it was in *David*, his sinne had brought this on him.

The Spirit of God is a tender and delicate Spirit \* if you grieve him, he vvill \* *It a nos*  
grieve you : if you will not follow his *tractat ut*  
counsel and commands, you shall want his *a nobis*  
comforts and joyes : Your iniquities have *tractatur.*  
separated between you and your God. Though sinne make not a totall separation, a finall separation, between us and God, yet it may cause a *with-drawment*, and breed a distance between God and us, it may cast up such a *cloud*, that all the faith we have vvill not be able to see through

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it, as you see in *David*: you have a passage in *Ila. 57. 17.* proves this, *For the iniquity of his covetousnesse I was wroth, I smote him and hid my face*——And you see how frequently upon the admission of sinne, though perhaps of an ordinary nature too, what troubles the soul hath, all the former resting places for the soule are no rest to a man, all his former evidences are beclouded, and hid in the dark, he cannot discern them. But all this you will say is his weaknesse too, as *David* saith, *Psal. 77. 10. This is my infirmity,*—I grant it is our weaknesse to question former titles, if ever God did grant us a grounded evidence of a pardon, and our interest in Christ, to call it in question again. But it is such a weaknesse as doth accompany wickednesse, such a weakness as sinne will bring on you; and God suffers it to be so, for his fatherly ends to humble us the more, and therefore,

1 God doth not look now on us as he was wont.

2 Conscience doth not now give in evidence as it was wont.

3 It may bee *Satan* is let loose to tempt us too.

4 It may be the *Spirit* of God is withdrawn



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drawn too, because you have grieved the Holy Spirit, and then no marvell if there be trouble, if the soul want comfort.

But you will say ; It is our *work* at this *Object.* time, even after *commission* of sinne to beleeve, and if to beleeve, then to be *comforted.*

*Q. I* Comfort is the *fruit* of faith, and *Ans.* therefore it may be our *work* to beleeve. And a man may be *able* to beleeve, and yet not able to take comfort ; A man may rest upon Christ for *pardon*, and yet upon *reflection* is not able to evidence hee doth rest on him, and a man may be able to to discerne of his own *acts*, and yet *comfort* may be suspended for a time.

2 Though it be our *work* to beleeve, yet is not so properly our *work* to take com- *Per lacry-* fort ; God would have us to take *comfort* *mus veni-* in an orderly way, goe from beleeving and *mus ad* mourning, to joy, and comfort. Gods *canticum,* workings are *orderly* workings : It is now your work, as you have sinned afresh, so to beleeve *afresh*, and mourne afresh, and then to receive comfort.

Yet 3 you may be comforted, first, in respect of your former *justification*, this new sinne doth not *overthrow* your former pardon, though interrupt and disturb your

your present *peace* and comfort, and secondly, you may be comforted in this, that there is *mercy* enough in God to *cover*, and *Grace* enough in Christ to cure this fresh sinne: thirdly, and in this you are to be comforted, that God doth not *suffer* you to lie in sin but hath *discovered* it to you, *humbled* you for it, and brought you over to Christ, in whom you may *renew* your peace, and regaine your comforts.

But then you will say, that if our peace may be interrupted by our walking, then our peace and comfort doth not depend upon Christ, but upon *our selves*, not upon Christs *doing*, but upon our *walking*.

1 Some distinguish betweene a peace with God and a peace with *our selves*; the peace with God cannot be lost, but peace with *our selves* may be *forfeited*.

2 Others distinguish betweene a peace of conscience, and peace with conscience. As wicked men may have peace with conscience, but no peace of conscience: So the Godly may have peace of conscience, and yet want peace with conscience. Conscience may object and quarrell, and dispute, vvhhen yet the soule is truly at peace.

3 Others distinguish betweene a *reall* peace



peace and an apprehended peace: the godly may have *reall* peace in respect of their state and condition, and yet want the *sense* of peace, in respect of their owne apprehension.

4 Others distinguish between the peace of *justification*, and peace from *Justification*; the former remaines say they *involute* and un-interrupted, even when the *soul* doth neither see nor feel its wonted consolations, 2 Cor. 5. 7. *Psal.* 49. 5. but the other may be interrupted and disturbed by our walkings.

5 Others say, there is a peace of *Justification*, and a peace from *Sanctification*; the former, say they, doth *depend* no more upon our walking, then our *Justification* it selfe doth; but the other doth *depend* upon our exact vwalking: God doth not *maintain* peace whilst we *neglect* to vwalk in the *ways* of peace *Psal.* 58. 6, 7, 8. *Gal.* 6. 16. *As many as walk according to this rule, peace be on them.* God doth still carry on all his *work* both of peace and holinesse in a neer *proportion* together, the one *cherishing*, and helping the other.—

In a word, I conceive we may *distinguish* between the foundation and *being* of a Christian peace, and the flourishing and wel-

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wel-being of it. The foundation of our  
Christian peace, is not in us, but in Christ:  
not in our holiness, but in his righteousness:  
not in our walking, but in his blood and  
suffering, who is the spring of our peace,  
and in whom we have peace, John 16. 33.  
and vvhho is said to be our peace, Ephes. 2.  
14. But the flourishing and well-being of  
this peace doth much depend upon the ex-  
ercise of our Graces, and exact walking  
with God, It is purchased by the obedi-  
ence of another, but must be cherished by  
our owne obedience: And indeed it doth  
so far depend on us, that if we do not walk  
exactly, though we cannot sinne away our  
former pardon, yet we may sinne away our  
present peace. There is a 5 fold-peace that  
a man may sinne away, the least of which  
is worth a world.

1 There is a peace which flowes from  
the witness-bearing of our conscience in our  
integrity and exact walking, such a peace  
as Hezekiah had when hee said, Lord re-  
member how I have walked before thee in  
sincerity — — and Paul had the same,  
1 Thes. 2. 4, 5, 6. Rom. 1. 9. and that peace  
we may sinne away, when wee fall into  
fresh sinne, the comforts of our former walk-  
ing will not beare us up.

2 There



*bondage in respect of comfort.* 237

2 There is a *peace* which flowes from the soules *Communion* and converses with God in dutie. There is a peace as well as sweetnesse in every *piece* of holinesse, and this *peace* a man may sinne away. All that *sweetness* and adaptation of spirit in duty is now gone upon fresh *revolts* into sinne, and now the soul formerly *comforted*, is interrupted and disturbed in all its *approaches* and converses with him.

3 There is a *peace* which flowes from the exercise of Grace *implanted* in you: you cannot exercise any Grace, but there is some *peace* and comfort in the exercise of it. When you exercise your *faith* to beleeve and close with Christ, your repentance to mourne for sin, — — there is some peace, some *comfort*, that is, the *result* of these exercises. Now a man may sinne away this *comfort*, your *fresh* sinne doth wound and disturb you in the exercise of your Graces, and therefore your comforts which flow from such exercises must needs be interrupted. Nay, if a man may sinne *away* some measures and degrees of Grace, those *measures* which are gotten of a mans owne improvement, much more may he sinne *away* his peace which should flow from them.

4 There

4 There is a peace which *flowes* from the sense and knowledge of Gods Grace implanted in the soul, vwhen a man is able to *evidence* the works of Grace implanted in the soule, there must needs be peace and comfort in it. Now this also a man may sinne away, hee may sinne away the sense and knowledge of a work of Grace in him, he may so *darken* and obscure his evidences by sin, that he is not able to *read* them, nor *discerne* that work of Grace in him, he may now finde so much grace as to *afflict* him, but not so much as to *comfort* him, his light was not *directive* before, and it is *afflictive* now.

5 There is a peace which *flowes* from the assurance of God at peace with the soul: A peace which *flowes* from the sense of Gods favour, from the assurance of God at peace with us. And this peace may we *forfeit* and lose, though we cannot sinne away our former pardon, yet may we sinne away our *present* peace; nay, and sinne away the sense and *comfort*; yea the *knowledge* of our former pardon; which may be implied in that of the Apostle, 2 Pet. 1. 9. *He hath forgotten that he was purged from his old finnes.*

And thus much shall serve for the Answer



*bondage in respect of obedience. 239*

swer to the Objections, and the settling of the first particular, that the *freemen* of Christ may sin themselves into bondage in respect of comfort.

2 A Christian may sinne himselfe into *bondage* in respect of the manner of his obedience: Though hee doe now serve God, yet not with that measure of willingnesse; not with that *measure* of freedom, cheerfulness and *delight*; not with that enlargednesse of heart which *formerly* hee hath done. *David* after his sinne desired that hee might have the *free Spirit* of God *restored* to him; hee had not *lost* it, the *free Spirit* vvas in him; but hee *wanted* that former freedom of spirit; he wanted those operations and workings of it; he wanted that comfort in *service*, and that freedom to *service* which he had before; the wheels were now taken off, and he went *heavily*, and sadly on in the wayes of life. Though it be *naturall* to the eye to see; and eare to heare, and that wherein it doth *delight*; for actions of nature they are actions of *delight*: yet if that the eye be *sore*, it may breed a tediousnesse and burden in the doing *actions* of nature: So here, if the *principle* whereby he obeys be wounded, it may worke an *irksomenesse*

*nesse* in the doing those things vvherein formerly a man delighted. Though sinne cannot set him into the *state* of a *slave*; yet it may disable to serve fully as a sinne. And this servilenesse of *spirit* may be caused either by, 1 *Feare*: or 2 by *Doubts*, and unbelieve: or 3 *Grace* is weakened in the operation by the prevailings of sin: or 4 The soul *wants* those former apprehensions, and so is disheartened in all its approaches unto God. Indeed now hee *serves* God, but it is more out of obedience then out of *delight*; he dares not but pray, and yet he findes little *heart* in prayer: hee is now vvounded in all his approaches to God; that *adaptation*, and sweet connaturalnesse vvhich vvas betweene his *heart* and duty is now gone; that *complacency* and delight vvhich his soule had in all his *approaches* unto God, and *walking* vvith him, is gone, and the soule *drives heavily* in the vvayes of obedience: hee goes now to duty, as a *sicke* man to meat; not as a hungry healthfull man to his food: he doth duty rather out of *spirituall* reason, then out of *naturall* delight; and thus it befalls many of the Saints in their *relapses* into sinne; they sinne themselves into bondage in respect of  
of



of the manner of their obedience. And this shall serve for the Answer to the fourth Query, viz. *Whether the freemen of Christ may not sinne themselves into bondage.* VVe come now to a fifth Query.

*Whether this may consist with our Christian freedome to do duties with respect to Reward.*

There are three Opinions concerning this Question.

Some say that we are to doe duty, to walke in the wayes of obedience, to merit heaven and glory : we must fast, pray, and doe good workes; and all this with an *Eye* to glory, as *\* wages* for work, and as *desert* of obedience. And therefore do they doe all their *works*; they fast, pray, penance, and afflict themselves, in reference to the purchase of heaven and glory by all this.

The Councell of Trent doe denounce a curse upon those who say, That a justified person doth not merit eternall life by his obedience. And what would not the proud heart of a man doe, if by doing hee might merit Heaven? What torments have the very Heathen indured, out of an opinion that they should come to happinesse by them? And what would not o-

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*Cum Deus coronat merita nostra (vult opera nostra) nihil aliud coronat quam munera sua. Aug. Sua dona coronat, non merita tua. Aug.*

*\* Quia tu dignatus es facere, non quia ego dignus cui facias. Aug. in 43. Psal. 2 Regnum celorum non servorum stipendium, sed filiorum hereditas. Calv. de Merced.*

*b Quid sunt omnia opera ad tantam gloriam? Bern. Quid possumus dignum facere premiis celestibus? Amb. in Psal. 118. ser. 20. Non sunt condigne passionibus ad praeteritam culpam, neque futuram mercedem. Bern.*

thers doe? I have read it vvas the speech of one, I vvould swim through a Sea of Brimstone, saith he, that I might come to Heaven at last. Men would be at great paines, and spare for no cost, if vvhat they did might be looked upon as *layings out for Heaven, as the purchase of Glory, or as wages for worke.* The proud heart of man would faine have that of debt, which God hath decreed to be of *Grace*; and desires that to be of *purchase*, which God hath intended to be of *free gift*.

But these are to be cast out of the enquiry. Certainly though we may do good works, and walke in the wayes of obedience, with an eye to the recompence of reward; yet none of us hold, that these things are to be done with reference to our *meriting* of it. The Apostle tels us, that it is not of *debt*, but of *Grace*, Rom. 4. 4. And in Ephes. 2. 5. *By grace we are saved.* So in the 8. 9, 11 verses. And the gift of God is *eternall life*, Rom. 6. 23. \* *Glory is not the wages of a servant, but the inheritance of a sonne.*

And indeed, <sup>b</sup> what are all our workes



to that glory, if all our sufferings are not  
worthy to be compared to the glory that  
shall be revealed, what then are our do-  
ings? It was the speech of Anselme, If  
a man should serve God a thousand yeers,  
he could never by that service deserve half  
a day: I say, not one moment of time in  
that eternall Glory.

And therefore wee will cast these out  
of the inquiry. It is too grosse for Chri-  
stian eares: the Apostle tels us plainly,  
Titus 3. 5. Not by works of righteousness  
which we have done, but according to his  
mercy he saveth us. — Not by vvorkes  
of righteousness, that is, our own vvorkes,  
though wee say of them, as some of the  
more moderate of our Adversaries doe;  
our owne vvorkes \* sprinkled vvith the  
bloud of Christ. All are injurious to grace.  
For by Grace we are saved; and grace, is  
no wayes grace, if not every way Grace.  
But let us leave them. —

There are two other opinions which are  
to be debated.

2 Some say peremptorily, that wee

cant licet ora jejuniis, non erunt tamen condigna passiones hujus  
temporis ad futuram gloriam. Euseb. Emis. Tua peccata sunt,  
merita Dei sunt. Aug. \* Opera nostra sanguine Christi tincta:  
Gratia nullo modo gratia, nisi omni modo gratia. Aug.

must have no eye, nor no *respect* to Heaven or *glory* in our obedience: But wee must walke in all the *wayes* of obedience, with this freedome, carrying no *respect* to the *recompence* of reward at all: and that it is utterly inconsistent with the *free* spirit of a Christian, and *destructive* to our Christian freedome, to doe *duty* with *respect* to reward.

3 There is a third opinion, that saith, we may doe holy *actions*, and wee may walke in the *wayes* of obedience, and may also in this doing cast an eye, and have respect to the *recompence* of Reward.

These two last come to, be examined by us; we have *cast out* the first, as inconsistent with the *nature* of grace, and the *freedom* of the Gospel; but both these two are held up as *consistent* vwith Grace and Christian freedome. And yet these two last seeme to stand upon *opposite* termes.

1 One saith, we are to doe holy *duties*, and may not at all cast an eye to the *recompence* of Reward,

2 The other saith, wee may have respect to the *recompence* of reward in the doing of them.

For the *first* of these, that wee are not



to have respect to the *recompence* of reward : It seemes to be strengthened by these arguments or reasons.

1 Because this overthrowes the *nature* of our obedience, and makes that *mercenary* and servile, vvhich should be *son-like* and free : for if vve doe obey God in reference to Heaven and Glory, then we do not obey *freely*, not God for himselfe, but *servilely* and mercenarily, that obedience being servile in the *principle*, which is mercenary in the *end*.

2 Because if so, then wee overthrow the *nature* of Grace, and make that mans *purchase*, which yet is freely *bestowed* of God, vvhich must needs overthrow the nature of Grace.

3 Because all these things they are the *parts* of the Covenant made to us : I will *pardon* your sinnes, I will *give* you Grace, I will give you Glory. Now we doe not obey that we may have *pardon* ; nor obey that we may have *Grace* ; and why the other ? why should we say, that vve obey, that we may have *glory*, seeing these are alike promised ?

4 Because all these are fully *purchased* by Jesus Christ, and *provided* for in Christ. Therefore they are not the purchase of us:

we doe not obey, that wee may get this, but because these are *purchased* for us, and vve are *perswaded* thereof, therefore vve doe obey, &c.

Thus may the first Opinion be managed.

2 The second, that vve may have *re- spect* to the recompence of the *reward* in our obedience.

It may be thus managed and defended.

1 Argu-

That which God hath *propounded* as an *incentive* to obedience, we may look upon in our obedience. But this God hath so *propounded*: *Ergo*. Or thus, If *motives* may be taken from them to *quicken* us to obedience, then may vve *eye* them in our obedience. But motives may be taken from them to *quicken* us in our obedience, *Ergo*.

The second *proposition* seems the main to be cleared; and it is proved thus:

Min. pro-  
bat.

That *which* God hath used as a motive to quicken to obedience, that may be used as a motive, and consequently vve may *eye* it in our obedience. But God hath used *glory* and *Heaven* as a motive to quicken us to obedience: this is proved, *Rom. 8.*

13. *If you live after the flesh you shall die, but if you by the spirit do mortifie the deeds of the flesh, then you shall live. And in the 1 Cor. 15. last. Therefore be stedfast, al- wayes*



may eye reward in obedience. 247

wayes abounding in the work of the Lord, for as much as you know your labour is not in vaine in the Lord. So, 2 Pet. 1. 5. to the 12. and 2 Peter 3. 14. Seeing ye look for new Heavens and new Earth, be diligent that ye may be found of him in peace, without spot and blamelesse. And Gal. 6. 8, 9. He that soweth to the flesh, shall of the flesh reape corruption; but he that soweth to the spirit, shall of the spirit reape life everlasting: Be not weary in well doing, for in due season ye shall reape if ye faint not. So, 2 Tim. 2. 12. If we suffer with him, we shall also reign with him. And therefore God having propounded this as an incentive of obedience, we may eye it, and have respect to it in our obedience.

That which the Saints and people of God have eyed in their obedience, wee <sup>2 Argu.</sup> may eye also. But the Saints in their obedience have eyed the recompence of reward; therefore, ——— &c. That they have eyed it, you see Moses, Heb. 11. 25, 26. He chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season; esteeming the reproach of Christ greater riches then all the treasures \* <sup>ἡ τὴν</sup> of Egypt, for he had respect \* <sup>μισοῦσαν</sup> to the recom- <sup>ἐξουσίαν</sup> pence of reward.

R 4

But

But you will say, *Moses* was a man under the Law, and hee had not so free a spirit in service, as those now under the Gospel.

But to this may be answered.

1 Hee vvas a *sonne*, though under age, and had the free spirit of Grace: else hee could have had no Glory.

2 *Paul* commends this act of *Moses*, shewing the greatnesse of his faith and obedience, and so makes it imitable to us.

3 But thirdly, we shall finde those who were under the Gospel, vwho enjoyed abundance of Gods free Spirit, that yet had an eye to the same recompence of reward in their obedience. You see *Paul* who had as free and ingenious principles in him as ever man had; yet hee saith of himselfe, in *Phil.* 3. 13, 14. *I forget all things that are behind, and reaching forth unto those things which are before, I presse hard to the marke, for the price of the high calling of God in Iesus Christ.* And see *Heb.* 12. 1, 2.

Thus you see the severall Opinions, and the chiefe strength vwhereon they stand.

Now in way of Reconciliation, and setting



ting downe that vvhich I apprehend the truth in this Controversie :

1 I will first shew what is meant by *Reward*.

2 What by eyeing of the Reward.

3 Whether the *Eyeing* of it be any *infringement* to Christian freedome.

For the first, What is meant by Rewards. Rewards may be said to be of a *threefold* nature. 1 Temporall. 2 Spirituall. 3 Eternall.

1 *Temporall*, and those are all kinde of mercies vve enjoy in this *life*, whether *personall*, or *relative*, and those *positive*, or *privative*, health, comfort, food, rayment, house, harbour, riches, freedome deliverance.

2 Spirituall, and those are all kinde of  *blessings*  concerne the *soul* : Justification, Sanctification, Grace, increase of Grace, victory over our lusts, comfort, peace, joy, communion with God,

3 Eternall Rewards, and that is the maine in controversie; *Glory, immortality, life*, as the Apostle sets it downe, Rom. 2. 5, 6, 7. *Who will render to every man according to his works, to them who by patient continuance in well-doing seeke for glory, and honour, and immortality, eternall*

*nall life.* In a word, this eternall reward is the enjoyment of God, of Christ, of the Spirit, it is perfect freedome from sinne, it is perfect holiness, it is indeed, grace glorified, this is that eternall reward. And this shall suffice for the first.

2 What is meant by *Eying* of the reward. It is the phrase which the Apostle useth of *Moses*, Heb. 11. 25, 26. *He esteemed the reproach of Christ greater riches then all the treasures of Egypt, for he had respect to the recompence of reward.* Wee will a little explaine what is meant by it.

There is a threefold Eye.

1 There is an Eye of knowledge, whereby a man sees and knows the Excellency of a thing.

2 There is an Eye of Faith, whereby he beleeves the truth of it, and his interest in it.

3 An Eye of Hope, and thereupon of patience, and waiting, or expectation for the enjoyment of it.

In these *Respects*, *Moses* might bee said to Eye the recompence of Reward.

1 He Eyed it by knowledge, hee knew those things which were laid up for him, he saw him that was invisible, as the next verse tells us; and he saw those rewards which



which God had laid up for his people : farre to be preferred before the pleasures of sinne

2 He had an eye of *Faith* ; Whereby he was *perswaded* both of the truth of it, that such things were reserved, and of his part in them, and that hee should *possesse* this Glory.

3 He had an Eye of *Hope*, to wait and expect the enjoyment of all this with patience. Heb. 10. 36.

And now hereupon hee esteemed the *reproach* of Christ above all the treasures of *Egypt*, for saith the Text: *He had an eye to the recompence of reward*. What's that? shall we say, he had *respect* to that Glory vvhich hee should *purchase* or enjoy, by doing of this, or for doing this? No, But because hee knew the Glory that was reserved for him, because he did beleeve that he should *possesse* it, because he did *hope* for it, and expect it. Therefore he did *despise* all the riches and pleasures of the world, as not worthy to be compared vvith it. Agreeable to vvhich are those places, *Col. 3. 23. 24.* and *Heb. 10. 34.* And thus much for the second, wee come now to the third.

3 Whether to doe duties vvith an Eye,  
to

to the recompence of reward be any infringement to our Christian freedome.

1 I answer, if you take it thus as I have said, for *knowing, believing, hoping; expecting* of that Glory God hath promised to us; then I say, it is no infringement of Christian liberty, to doe duties with an eye to the recompence of the reward. But rather contrary I say, that herein our liberty doth consist, upon *knowledge, Faith, Perswasion, Hope, and expectation* of that Glory, which God hath *reserved* for us, thereupon to be encouraged and quickened in our obedience, and thereby made free indeed in our obedience of him.

In briebe, then if you take this *Eyering* of the recompence of Reward as I have said, then a man may doe *duties* with an eye to the recompence of Reward. And indeed we ought to doe them vvith such an eye to the recompence of Reward.  
 1 Upon knowledge, faith, perswasion, that God vvill blesse us, and never depart from us, from doing us good. 2 And upon knowledge, faith, perswasion, that God is our Father, that our sinnes are pardoned, &c. 3 And upon the like knowledge, Faith and perswasion that  
 God



God will glorifie us at last, thereupon we are to obey and give up our selves to all the wayes of obedience, love and service of God, as the Apostle saith, Col. 3. 23, 24. *And what ever you doe, doe heartily to the Lord, knowing that, of the Lord you shall receive the reward of the inheritance.* But if by eyeing of the recompence of reward you meane thus, vvwhether we are not to doe duties, in reference to the obtaining of spirituall, temporall and eternall mercies, then I must pause, and answer you by some distinctions.

If then the question be demanded, 1 of temporall good things. *Whether may, nor a man doe duties and obey God in reference to Gods bestowing of outward mercies and enjoyments upon him in this life.* The affirmative whereof, viz. (that a man may obey God with an eye and respect to Gods bestowing of outward mercies, and good things in this life) is held up, and maintained by holy and learned men, such as I beleeve doe carry as little eye to these things as any doe, in their obedience. And this is maintained upon the former grounds, because God hath propounded these things as motives and incentives to obedience, and the best of Saints have eyed them

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them in their obedience, *Ergo*, we may do it also. And to take off all *suspicion* of mercinarinesse of *spirit* in so doing, they use to distinguish betweene *Supream* grounds and ends, and *Subordinate* grounds and ends, and say, though the things of this life may bee the *Subordinate* ground and end of our service, yet they are not to be the *ultimate* and *Supream* grounds or ends of service. We may eye them with reference and subordination to Gods glory and our good and salvation, but not *primarily* before, or *supreamly* above the glory of God and our salvation : These are the usuall *cautionall* distinctions which are added by such as affirme the Position.

Matt. 6. 33.

I reverence their *persons* and judgments, and what I speak though it may be *different*, yet I suppose it will not be contrary to that which hath been maintained by them.

The Query is, *Whether a man may not do duties and obey God, in reference to Gods bestowing temporall good things on him.* For the right stating of the Query, I conceive first, that (*man*) in the Query, must be taken for *Christian man*, or *man in Christ*; for if it be spoken of *Carnall man*, he doth neither *obey* from right principles, upon right



right grounds, after a right manner, or for right ends: we may say of all his obedience, that it is but carnall, he hath carnall principles, and grounds and ends in all he doth. It may truly be said of him, what God said of the Jews, when they fasted and prayed, they did not at all doe this to God, They assembled themselves for Corne, and wine, and oyl. belly blessings, self is the ground, and self is the end of all. They serve not God either merely or mainly for himself, but for themselves; they seek not him, but his; they follow him not for the miracles, but for the lawes: Many thousands, who are moved by no inward spring, only these outward weights, which taken off, like a clock they stand still and cannot stir. It is the voice of a carnall heart, Who will shew us any good? they count godlinesse no gaine, if they can make no gaine of godlinesse; if in stead of gaine, they have losse, instead of advantage, they meet with persecution; if in stead of a good name, they meet with reproach, for Christ, then they presently cast off religion and obedience, they owned it merely to serve their owne ends, and for their ends doe disclaime it. Hee that will serve God for something, vwill serve the

*Vix quaeritur Jesus propter Jesum. Aug.*

*Principes regionem potius quam religionem querunt, pauperes, panem potius quam Christum. Chema.*

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the

the devill for more, if hee can mend his wages hee is for any master.

And therefore by [ Man ] in the *Query*, I conceive is meant [ Christian man ] or Man in Christ.

2. By [ good things ] here I conceive is meant, *outward* good things, and those such as the *world* doe reckon and esteeme to be *good things*, as riches, honour, greatnesse, applaude; at least, a *competency* and sufficiency of *temporall* and outward good things.

3. And by [ serving God ] I conceive is meant all the *acts* of obedience, not only *outward* conformity, but *inward* subjection to the *Laws* and commands of Christ.

4. And by [ Eying ] of these *temporall* good things in service, I conceive, is not meant the *making* these things, either the meer or maine *grounds* of his obedience, nor the *supreame* and primary *ends* and aymes of his service, for that were abominable, but carrying a respect unto the *injoyment* of these things, as a subordinate ground to set him on worke, and a meanes to quicken him in working. And thus I have rendred the best sense I can, of those  
par-



particulars in the Query, and the question being thus stated; I shall now come to the Answer. In which I conceive I shall have the grant of three particulars following.

1 That the enjoyment of these good things of this life, is not the ground of a Christian mans obedience; they are not that which doth put us on worke, though they should be *admitted* to quicken us in working, they are not the spring of motion, at the most they are but *oyle* to the wheeles to keepe on and quicken motion. I conceive there are these *grounds* of obedience.

1 The binding grounds: and those are because God hath commanded, as *Psal.* 119. 4, 5. *Thou hast commanded us to keep thy precepts, Oh that my heart were directed to keep thy statutes.*

2 The inabling Ground. Those are two.

1 Our implantation into Christ; As *without him we can do nothing*, so in him we are created to *all good works*, and I can do all things through Christ, &c.

2 Christs implantation into us, which is called the *forming* of Christ in the soul, the *New man*, the *law* written in the heart,

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the *new* creatures, faith and love, whereby we are enabled to obey his precepts : our faith *inables*. By Faith *Abraham* obeyed, —and our love constraines.

3 *Impelling* grounds, and those are motives rather ; 1 Because *God* is good, 2 Because he hath been *good* to us. Gods goodnesse is a motive, and his Grace is our strength.

2 The *enjoyments* of these things, they are not the *meer* end of a Christians obedience, then would it render us to be servile and mercenary in our obedience, and not *Son-like* and free. Indeed these may be the *meer ends* of the obedience of carnall men, but not of the godly, they have *higher ends* then these : These are too low for the Noble and *royall* spirits of Saints.

3 They are not the *main ends* of their obedience, they have *higher ends* then these are ; A Christian hath a more *noble* spirit, a more *free-borne* soule, then to make any *thing* out of God himselve, the *main* end of his obedience to God. And so farre all agree.

All the controversies is about the next, which I desire to *propound* in modesty, to those who are of different judgements.

4 *Whether*



4 Whether it can be said to be the *subordinate* end of a Christians obedience: Seeing,

1 It seemes to bee the *pedagogy* of the Law, in vvhich time they seemed to be carried by temporall Promise: in the vvayes of obedience, and God seemed to *propound* to them as men under age, the promises of *temporall* good things to *tempt* them on to obedience, As you see in *Deut. 29*. Certainly, the enjoyment of these temporall things vvas not the *meere* end of their obedience; though some of them might haue the spirit of the *Sadduces*, vvhich said, they kept the Law, and observed it, that God might *blesse* them, and that it might goe well with them in this life: yet *all* were not of this spirit: nor was the enjoyment of these things, the *maine* end of their obedience no more then of ours: It was but a *subordinate* end, God never *propounded* it, nor did the godly *eye* it, as the *maine* end of their obedience. But God deales vvith them as in their infancy, as under age, and leades them on, and *allures* them by such *respects* as these, because they had not that measure and abundance of spirit

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which he hath *bestowed* on his people now under the Gospel.

2 Because it seemes to *prescribe* God, and limit God, not submitting to his wisdom in depofals to us.

3 Because it seemes to propound that which God hath not propounded.

4 Because this end may faile, and so our obedience too, at least, so much as these things were the *end* of our obedience, so much obedience will *faile* in the failing of them.

5 It is hard to carry an *eye* to things of this nature, and yet our *service* be free.

6 I conceive it is safer to take up *arguments* to quicken us in our obedience of God, from the mercies of God *bestowed*, or made ours in the promise to faith, then for to take up arguments to obey from the expectation of *mercy* to be bestowed, or to gaine mercies by our obedience. It seemes better to say, that wee are not to obey that God may *bestow* blessings on us, but rather upon the *knowledge*, faith, perswasion of Gods blessing of us here and for ever, to be quickned from that to obey him. And the Apostle seems to speake after the same manner to us,

2 Cor.



2 Cor. 7.1. *Having therefore these precious promises, let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the feare of God.* Hee argues from mercy to duty, not from duty to mercy here. He reasons here from the enjoyment of promises to the performance of obedience; *having therefore such promises, let us obey.* So in Col. 3.23, 24. *And whatsoever you do, doe it heartily as to the Lord, and not to man; Knowing that of the Lord you shall receive the reward of the inheritance:* where you see, he takes up the argument, to inforce the duty from the knowledge, or faith and perswasion of that reward which God will assuredly bestow on them. So Heb. 10. 34. *They took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven, a better, and an enduring substance.* But I am not here to deale vvith eternall, but with temporall rewards, and urge these places no further then to strengthen what I said before, that it seemes better to say, that we doe not obey that God may bestow these outward blessings on us, but rather upon the knowledge, faith, perswasion of Gods blessing us here, and for ever, wee are quickned to obey him, and in our

obedience of him. And certainly the lesse eye that wee carry to these things in our obedience, the more eye will God carry to our obedience, the lesse regard and respect you have to these outward things in your service, the more will God respect & regard your service, the lesse you make them the *end* of your working, the more vwill God make them the end of your work ; Indeed the enjoyment of outward things seeme to be too *low* for a Christian to eye them in his obedience, the Apostle saith, 2 Cor. 4. 18. *We look not at the things which are seene, but at the things which are not seen : for the things which are seen are temporall, but the things which are not seen are eternall.*

*Object.*

But you will say, God hath promised all good things to obedience, as hee tells us, 1 Tim. 4. 8. *Godlinessse hath the promise of this life, and of that which is to come,* and therefore wee may obey with respect to the enjoyment of them.

*Ans.*

Before I come to the answer of this, I will *propound* one thing, and *query* two.

1 That which I *propound* is this, Whether it were not better exprest, to say, God promiseth to the obedient all good things, rather then to say, he promiseth it to *obedience.*



*ence*. Especially if that be a trueth, that Gods Promises under the Covenant of Grace are not made to the *worke*, but to the *workman*; not to the *action*, but the *person*. I am sure our Divines have made this one difference, between the Covenant of Workes, and Grace; that in the Covenant of *Workes*, made with *Adam*, the Promise was made to the *worke*, and not to the *person*. But in the Covenant of Grace, the Promise is made to the *person*, and not to the *worke*. This I onely propound: Now I will *query* two things.

1 Whether that which the Apostle calls [the *Promise* of this life,] and that which is expressed in the *Objection* under the name of [good things] bee *Symbolicall* phrases, both expressing the same thing.

2 Whether by [good things] bee meant those things which are *good* in the *account* of men, or those things which are *good* in the *esteem* of God: or if you will, whether those things which are *good* in themselves, or those things which in Gods *wisdome* he knows *good* for us.

If *good things* be taken at large *indefinitely*, the first part of the *Objection* is granted: that God hath promised to the *obedient*, or to the *obedient* in their *obedi-*

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ence all good things. It is his promise,  
 Psal. 84. 11 Psalm 84. 11, No good thing will he with-  
 hold from them who walk uprightly. Nay,  
 Jer. 32. 40. and his Covenant, Jer. 32. 40. I will ne-  
 ver depart from you from doing you good.

But if you doe determine and restraine  
 good things, either to those things which  
 are positively good, those vvhich the  
 world esteems good, and doe not take in,

*Divitiæ dantur ma-  
 lis, ne pu-  
 tentur bo-  
 na; bonis,  
 ne putentur  
 mala; mul-  
 tis, ne pu-  
 tentur  
 magna* wants, as well as enjoyments, straits as well  
 as fulnesse, poverty as well as prosperity,  
 to be of the number of those good things;  
 then I say that God hath made no such  
 promise to us, nor can wee truely interpret  
 this promise after that manner. If it were a  
 promise made unto obedience, and God-  
 linesse and the promise were to be inter-  
 preted after that manner, then surely the  
 Apostles should have been sharers in it.  
 But Christ tells them, That they should be

Mat. 10. 23 hated of all men for his Names sake, and  
 should be brought before Princes, cast into

Mat. 10. 18 prison, persecuted, and those who did this

Luke 12. 11. should thinke they did God good service,  
 And the Apostle tells us, That bonds and

John 16. 2. afflictions did abide for him every where,

Acts 20. 23. Acts 20. 23. And if their hope were in this  
 life, they were of all men most miserable,

1 Cor. 15. 19. 1 Cor. 15. 19. And it is the same which  
 19.

wee



wee are to expect and reckon on, according to that of the Apostle, 2 Tim. 3. 12. <sup>2 Tim. 3. 12.</sup> *He that will live godly must suffer Persecution.* And Acts 14. 22. <sup>Act. 14. 22.</sup> *Through many tribulations we must enter into the Kingdome of Heaven.* And Christ himselfe tells us, *That if we will follow him, we must take up our daily crosse and follow him.* — Luke 9. 23. <sup>Luke 9. 23.</sup> And therefore certainly if by the promise of this *life*, be meant the good things of this *life*: and if by the good things of this *life*, be meant *outward* enjoyments, then I say there is no such promise made here to obedience.

If it be said, that the Scripture saith, *If you will be willing and obedient you shall eat the good of the Land.* And Therefore temporall blessings are promised upon condition of obedience.

If it be *admitted* that the Jews (though they vvere under a Covenant of Grace) vvere yet under a different Covenant from us: a subservient Covenant, as I have shewed, wherein God *promised* outward mercies to obedience; and threatned afflictions to the disobedient: then the Answer is soone made: — And David might vvell say, *He never saw the righteous forsaken; nor their seed begging their*

*their bread*: for outward mercies vvhich were the *conditions* annexed to their obedience and Gods part in the Covenant, used not to *faile* them that *walked* in them. But what ever it was then, it is not so now; those who are *willing* and obedient doe not eat the good of the Land: nor it may be they are in the greatest *outward* trouble and necessary; and *they who do wickedly, do prosper.*

And vvhere is it that God hath made such a *promise* now under the Gospel? If so; vvhy is it not *universal* and *inseparable*? vvhy doe not those vvho are willing and obedient enjoy it? and not onely some of them, but *all* of them? for *promises* are not made to particular members, but to the whole body of Christ. Indeed God tells us now, *He that will live godly, must suffer persecution*: And, *through many tribulations we must enter into the Kingdome of Heaven*. But yet this is firme in all, that God will never depart from us, from doing us good; he will never *leave* us, nor forsake us. In blessing he will *blesse* us. *All things shall work together for the good of them who love God*. And this stands firme and *unmoveable* to all Saints; *Heaven and earth shall sooner passe away, then*



then one tittle of this promise shall faile.

*Object.* But you will say, If blessings be not promised to obedience; and if God rewardeth not obedience, then by the rule of contraries, punishments are not threatned against sinne, nor doth God punish for sinne.

*Ans.* Not to speake much to the Connexion here, which lies open enough to just exception: \* for God may punish sinne, and yet not reward obedience. In our obedience (if it were perfect) we doe but what wee should doe, as Christ hints it to us, in Luke 17.10. When you have done all which is commanded you, say, you are unprofitable servants, and have but done that which was your duty to do. But when we sin, wee doe that which we should not doe: and therefore may God punish the one, and yet not reward the other. The punishment of our sinne is but the just demerit of our evill; but the reward of our obedience is the gift of his owne mercy: <sup>a</sup> the Apostle speakes so much when hee tells us, The wages of sinne is death; but the gift of God is eternall life through Jesus

*Debita redditur pœna damnato, indebita gratia liberato, ut nec ille se indignum queratur, nec dignum se iste gloriatur.* Aug. \* Lex obligat ad obediendum et obedientem debita mercede compensat, transgredientem vero punit, quanquam non tam necesse sit obedienti suam mercedem esse, quàm transgredienti pœnam, quia lex

imperat ea, quæ jam ex officio debentur, sed hoc nunc nihil ad nos. Chamier. a Rom. 6.23. ἐκ εἰπεν, ὁ μισθὸς τῶν κατ' ἔργα, ἀλλὰ χάρισμα. Photius apud Otium. in locum.

Christ

*Cui redde-  
ret justus  
iudex coro-  
nam, si non  
donasset  
gratiam  
misericors  
pater? et  
quomodo  
esset justi-  
tia, nisi  
præcesset  
gratia quæ  
iustificat  
impium?  
quomodo  
ista debita  
redderen-  
tur, nisi  
prius ista  
indebita  
darentur.*

*Aug. Mul-  
tum inve-  
nies domine  
unde dam-  
nes, nihil  
unde sal-  
ves. Aug.  
Amat deus,*

*non aliunde hoc habet, sed ipse est unde amat, et ideo vehemen-  
tius amat--- Bern. Quomodo censeret deus opera nostra mercede  
digna, nisi quod in illis quod pœna dignum est immensa benigni-  
tate aboleret? Aug. b Si vera loqui velimus, quid est adversum,  
nisi quod nobis obstat ad æternam fœlicitatem properantibus?  
quid prosperum, nisi quod eo conducit? Consul Epist. (ad Sy-  
nod. Lond) ab Eccles. Walach, conscript.*

*Christ our Lord, Rom. 6. 23. Man may  
provoke God to justice, but cannot tempt  
God to mercy; our sinnes draw out his  
justice, but his mercy is the issue of his  
owne heart. Wee can do that for which  
God may damne us; but wee cannot doe  
that for vvhich hee may save us: and  
therefore you see though the parts bee  
granted to be true, yet the connexion lies  
open to just exception. But secondly, it  
is granted that blessings are promised to  
obedience, and punishments are threatened  
to sinne; but shall wee judge nothing  
blessings but the enjoyment of temporall  
and outward good things: may not losses be  
blessings as well as enjoyments? and may  
not enjoyments be punishments, vvhhen yet  
losses are blessings? Certainly, they may  
be so in truth, though not in name? they  
may be so in Gods intention, though not  
in our apprehension,<sup>b</sup> And to speak truth,  
nothing is adverse but what doth obstacle  
our eternall happinesse; and nothing pro-  
sperous, but vvhhat is advantagious to it.*

Thirdly,



Thirdly, it is granted againe that God doth reward obedience, and *punisheth* sinne: but it is one thing for God to reward obedience, and another thing for man to *eye* reward in his obeying. It is granted to be the *end* of the *work*; but this is disputed, vvhether it should be the end of the *workman*, and upon those considerations propounded. And though God doth reward obedience, and punish sinne, yet as wee doe not *avoid* sinne, because of temporall punishment; so we do not performe duty because of reward:— I say, reward, as it is restrained here to temporall enjoyments. I would have nothing to come in as a motive to the obedience of a godly man which is either *unsutable*, too low, or uncertaine: but temporall rewards seem to be such: 1 Unsutable and below his worke it selfe; and sure below his spirit in working: and 2 uncertaine they are, for wee have no *absolute* promise of them: if there be such a promise, why is it not universall and infallible?

But thus much shall serve for the first part of the Objection. Wee come to the second, which is inferred upon it; that if God have promised all good things  
to

To obedience, then may we obey with respect to the enjoyment of them, &c.

I answer by way of denyall of the consequence, and say, Though it should be admitted that God had promised all good things (so interpreted as before) to obedience; yet doth it not follow that we are to obey God with respect to the enjoyment of them. Should we grant that by [godlinesse] in that place of the Apostle, were meant obedience, or godlinesse in practise, and [by things of this life] were meant all good things: and those good things were things positively good, &c. Yet must we not obey that we may have this promise: but rather having this promise, we must be quickened to obey. Certainly, the Apostles reasoning is the best reasoning, and he reasons thus, 2 Cor, 7.1. *Having therefore such precious promises, let us cleanse our selves from all filthinesse, both of flesh and spirit: he doth not say, let us doe this that wee may have such promises; but having such precious promises let us obey.* Doe not thinke that I would lessen a Christians deed, nor would withdraw the fewel, much lesse cast water upon that which should quicken him to obey. But first, I say, I conceive that this  
is



is not in the *deed*, *riches* is not there, *prosperity* is not there; but *mercy*, but a *bles-  
sing* is there. And for the other, I con-  
ceive that it vwill be a farre greater ad-  
vantage to obedience, and incentive or  
spurre to quicken us in it, and to it; to  
consider the *promise* is made, and we are  
not to *obey* that wee may have the pro-  
mise; but having such promises, how  
ought we to obey.

*Object.* But though we are not to *obey*  
that we may have the promise of them;  
yet may we *obey* that wee may have the  
possession of them.

*Ans.* The things of this *life* they are  
no part, not so much as a *pin* of the *work-  
manship* of a gracious soule; they are too  
*low* to move one *wheele* of a Christians  
frame: to say the most of them, they are  
but *oyle* to the wheele, which is not the *Nec propter  
te incepti,  
nec propter  
te desinam.*  
*spring* of motion, but a *help* in motion;  
the things of this world can neither be  
the ground, nor the *end* of the obedience *Bern.*  
of a gracious *heart*, they neither *set* us on  
worke, nor doe they continue us in work-  
ing; the enjoyment of them may come in  
to quicken us to worke, and in worke;  
but these must not bee the *end* of our  
working; neither must we worke for the  
enjoyment

enjoyment of them. *If the eye be single, the whole body is light.* — And so on the contrary, if the eye be double, if our aimes and ends be God, and our selves, if they be double, the whole man is darknesse. In brieft, the lesse respect wee have to these things in our obedience, the more free and noble is our obedience. As we say of desire: he that desires *this* for *that*, doth not desire *this*, but *that*; he that desires one thing for another thing, doth not desire this one thing, but the *other*; or not this, but for the *other* thing. So he that obeys with respect to outward things, either *would* not obey, or would not so *cheerfully* obey, if there were not such respects to be enjoyed. —

*Object.* But you will say, wee may pray for these *outward* things, and therefore we may *do duty* with respect to them.

*Ans.* It doth not follow. It is one thing to be the *matter* of our duty, another thing to be the ground of it. We grant that *outward* things may bee the *matter* of our prayer, but yet not the ground of our praying. Besides, it is one thing to be the ground or the *end* of a particular duty, another thing to bee the Spring of the whole frame. Some outward respect may bee the ground or *end* of

*Qui hoc desiderat propter aliud, non hoc desiderat, sed aliud. Kicker.*



of this or that particular duty ; wee may lawfully goe to Prayer for this end, to make knowne our *temporall* necessities ; Nay, and our present wants may be the *main* and particular *ground* of doing this particular duty at this time ; but no outward respects must be the hinge upon which the *whole frame* moves : I say, they may be the ground of particular *acts*, but not the *spring* of the *whole* ; they may be the particular *end* of this particular duty, but not the *general* end of the *whole course* of our obedience.

And this shall suffice to have spoken of the first *branch* of the Query ; Whether a man may not *obey* God in reference to Gods *bestowing* of outward mercies and enjoyments here. And I say, in a word ; it seemes most agreeable to the Gospel, and to the *frame* of a Christian soule, to say, that upon the *knowledge*, faith and perswasion God will blesse us, and withhold no *good thing* from us ; we ought to be quickened in our obedience of him ; then to say, vve are to *obey* God, that wee may gaine these temporall good things by our obedience ; Certainly, the good things of this *life*, even the assurance of them, so farre as they are made over to

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us, and are good for us, they are not the grounds of our obedience, though they should come in as *incouragements* in our obedience; they are not the spring, though the *oye*; they are not the grounds of motion, though wee should *admit* them to come in as *helps* in motion; and if not the assurance of them, then how can the hopes of them which are more uncertain, be laid downe as the ground of our obeying? though the *ground* of this particular act of obedience, yet surely not the spring of the *whole*. I shall prosecute this no further; if in that I have said, I have *differed* from others, it is not out of disrespect to others *vvhose judgements* I honour, and I hope an allowance may be *afforded* unto me, If I have *dissented* with reason.

Wee come now to the second branch of the Query propounded, *viz. Whether we are not to do duties with reference and respect to the obtaining of spirituall good things?*

Doct. C. in  
his Christ  
alone ex-  
alted, pag.  
300, 301,  
302, 303,  
&c.

And there are some that say, We are not to propound any respects or *ends* at all in the doing of *duty*: by which they do not meane *base* ends, or carnall respects, or *secular* advantages: but they intend the



the *highest* and noblest *ends* : and tell us plainly, that we are not to *humble* our selves, fast, and pray, for the prevention of any evill, or the procuring of any good: nay, yet *higher* : that wee are not to doe duty with respect to the obtaining of any *spirituall* good : either pardon, peace, joy, assurance, the light of Gods countenance, the subduing of lusts ; or for any other end ; which though it be an irrationall opinion, and doth *denude* men of reason (for take away the *end* which every reasonable creature, *as* reasonable *propounds* in actions, and you *levell* him vvith a beast ) yet they that might seeme to be reasonable in this *paradox*, they give us two grounds of it.

1 Because wee must not thinke to *purchase* that by our prayers and *duties* vvhich is the *purchase* of Christ ; But Christ hath fully *purchased* all this for us, *viz.* pardon, peace, joy, and every good thing, *Ergo.*

2 Because all these are sufficiently provided for us in Christ : and God hath *decreed* all these good things for us in Christ, and therefore we must not thinke to *com- passe* them by our prayers.

These are the Reasons that this, shall I

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say, without offence, unreasonable and destructive Opinion seemes to be founded on.

Certainly, I need not say much against the Opinion, for if it be but twice repeated it will be as good as a confutation to it — Indeed, if this be a *truth*, we must have another *Bible* to countenance it: What is more frequent then this? *Call on me in the day of trouble, and I will deliver thee — — Aske, and you shall have; seeke, and you shall find; knock and it shall be opened:* doth not the Apostle desire them to pray for him, and for what end? hee tells you; that *utterance might be given him*: Doth he not desire the like, that *he might be delivered from unreasonable men*? Doth not Saint *James* bid us, if we be sick, call for the Elders of the Church; but for what end? to pray for us; and vvhy pray? that the sick person may be healed; *pray one for another that you may be healed.* But I am vveary with this: where almost can you looke upon any place where a *duty* is commanded, but there is an end propounded? And vvhat can be more destructive to *Grace*, to *Reason*, then such an Opinion? It vvould be no more *absurdity* to reason, to say, we must not

Psal. 50.

15.

Luke 11.9.

2 Thes. 3.2

James 5.

14, 15.



eate to satisfie our hunger, drinke to  
 quench our thirst; feed to nourish our  
 selves: but wee are to feed out of meere  
 instinct, and then as *beasts*; and not out of  
 reason, as we are men. But what, are we  
 to doe *duty* for no end? may we not con-  
 fesse sinne that wee may be *humbled*, and  
 made sensible of it? may wee not *heare*  
 the Word, that our understandings may  
 be bettered, our *aff. Etions* quickened, our  
*faith* strengthened? Sure they them-  
 selves propound these *ends* in their preach-  
 ing, otherwise vvhy doe they take so  
 much paines to perswade (I doe not say,  
 convince) mens understandings that they  
 are in an error? And may we not use Or-  
 dinances for the *increase* of our graces?  
 for the *abatement* and yveakening of our  
 corruptions? And may wee not do *works*  
 of charity, to refresh the poore? to re-  
 lieve them who are in extremities? And  
 are not these *ends*? and are not the other  
*duties*? But if all this should be denied yet  
 this you will grant, that we may do *duty*,  
 and walke in the wayes of obedience, to  
*adorne* our profession, to *dignifie* the Go-  
 spel, to *glorifie* God, to *benefit* the Saints,  
 to winne others: and are not these *ends*?  
 and vvhere not these as much *purchased*

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by Christ, and provided for by God as the other? Sure much more God hath no need of us, though wee have of him; his *Glory*, his *Gospel*, his *cause* doth not depend upon us; God would *advance* this, and maintaine the other vvithout us: and therefore how *little* of men, how little of God, how little of Reason, how little of Scripture there is in such a *tenent*, I leave to all to judge.

But yet that their *shew* of reasons may not goe without an *answer*, I shall say, and it is all I shall say, to them in a word.

1 Though Christ have *purchased* all good things for us, yet will God bestow them in a way of *seeking*: you see this in  
 Ezek. 36. 37. which is subscribed at the  
 foot of the most *free* and *absolute* promi-  
 mises; yet *I will be inquired to concerning*  
*this*, — — though God promised to be-  
 stow all this, and promised like himselfe  
 to bestow all this *freely* vvithout any re-  
 spect to man, as hee tells them verse 32.  
*Not for your sakes, be it known unto you,*  
*Oh house of Israel, will I do this.* No, it  
 was for his owne *Names* sake. And yet  
 hee tells them, *I will yet for this be inquired*  
*of by the House of Israel to doe it for*  
*them*, — — which plainly shewes that  
 though



though God hath *promised*, and promised freely to *bestow* these things on them, yet will he *bestow* them in a way of *seeking*.

2 Wee say yet again, that though God will *bestow* these things in a way of beleeving and praying, yet they are not the *purchase* of our prayers, but the *gift* of his owne mercy. And I *appeale* to any, whether ever they heard any conscientious Minister to say, that prayer was the *meriting* cause of any mercy. Did ever any say that duty had any *Causal influence* into the *compassing* of any mercy? Hath it not still been held up as a *Subservient* meanes, and no procuring cause of any *mercy* from God? When God hath a *purchase* to give, he *stirs* up the heart to *seeke*, and his stirring up the heart to *seek*, is an *evidence* hee hath a purpose to *bestow*: who loves to *bestow* his mercy in a way of *seeking*, that wee might be encouraged to come, and to looke upon our *incomes* as the *fruits* of prayer, and performance of promises to us.

But it may be it will be said, If these *Objection.* things be *freely* promised, why is there then a condition required to the bestowing of them?

1 Some there are that say, That though *Answer.* Gods *promises* are free *in fieri*, in respect

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by Christ, and provided for by God as the other? Sure much more God hath no need of us, though wee have of him; his *Glory*, his *Gospel*, his *cause* doth not depend upon us; God would *advance* this, and maintaine the other vvithout us: and therefore how *little* of men, how little of God, how little of Reason, how little of Scripture there is in such a *tenent*, I leave to all to judge.

But yet that their *shew* of reasons may not goe without an *answer*, I shall say, and it is all I shall say, to them in a word.

1 Though Christ have *purchased* all good things for us, yet will God bestow them in a way of *seeking*: you see this in Ezek. 36. 37. which is subscribed at the foot of the most free and *absolute* promises; yet *I will be inquired to concerning this*, — — though God promised to bestow all this, and promised like himselfe to bestow all this *freely* vvithout any respect to man, as hee tells them verse 32. *Not for your sakes, be it known unto you, Oh house of Israel, will I do this.* No, it was for his owne *Names* sake. And yet hee tells them, *I will yet for this be inquired of by the House of Israel to doe it for them*, — — which plainly shewes that  
though

Ezek. 36.  
37.

verse 32.



though God hath *promised*, and promised freely to *bestow* these things on them, yet will he *bestow* them in a way of *seeking*.

2 Wee say yet again, that though God will *bestow* these things in a way of beleeving and praying, yet they are not the *purchase* of our prayers, but the *gift* of his owne mercy. And I *appeale* to any, whether ever they heard any conscientious Minister to say, that prayer was the *meriting* cause of any mercy. Did ever any say that duty had any *Causal influence* into the *compassing* of any mercy? Hath it not still been held up as a *Subservient* meanes, and no procuring cause of any *mercy* from God? When God hath a *purchase* to give, he *stirs* up the heart to *seeke*, and his stirring up the heart to *seek*, is an *evidence* hee hath a purpose to *bestow*: who loves to *bestow* his mercy in a way of *seeking*, that wee might be encouraged to come, and to looke upon our *incomes* as the *fruits* of prayer, and performance of promises to us.

But it may be it will be said, If these things be *freely* promised, why is there then a condition required to the bestowing of them? *Objection.*

1 Some there are that say, That though Gods *promises* are free *in fieri*, in respect *Answer.*

of the making of them, yet they are conditionall *in facto esse*, in respect of the performance of them, though they are made out of meer mercy, yet they are performed in relation to our subservient *duty*: and if we doe but *subjoyne* this to it, that the subservient condition or *duty* which is prerequisite to the performance of the promise, is nothing of our bringing but first of Gods *bestowing*; I doe not see how this may any vway intrench upon the freeness of Gods *Grace*, either in making or in performing the promise; he tells us, *he will give to him that is athirst*, Revel. 21.6.

Rev. 21.6.

*Deus dat  
gratiam  
desideran-  
ti, et dat  
gratiam  
desiderii.*

Here is a condition or qualification, and yet this doth not intrench upon the freeness of grace: Notwithstanding this qualification, he tells us he *gives* to him that is athirst, and vvhhat can be freer then gift? gift you know implyes freeness of *Grace*? And lest any should object and say, how is it a gift vvhhen God doth require thirst; Sure this qualification doth imply it to be no gift, it discovers it is not of *Grace*; therefore is God pleased to *adjoyne* to the former word (gift) this other (freely) *I will (give) to him that is athirst of the fountaine of the Waters of Life (freely)* And therefore doth not this intrench upon grace,



grace, because that which God requires as  
 subservient to the promise, is not of our  
 bringing, till first of Gods *bestowing*; not  
 of our purchasing, but of Gods *giving*,  
 who hath *ingaged* himselfe by Covenant,  
 not only to *give* the promise, but also what  
 ever is *required* as necessary and subservi-  
 ent to the Promise; if indeed there had  
 beene any thing required vvhich was of  
 our bringing, and had not first beene of  
 Gods *bestowing*, it would have intrenched  
 upon Grace, and *altered* the nature of the  
 thing, and made that of purchase which is  
 of gift, though that we *brought* did carry  
 no *proportion* with that we had for it, if but  
 one penny vvere required of us for the  
*purchase* of a Kingdome, though this fall  
 infinitely *low* and *short* of the *worth* of the  
 thing, yet this *alters* the nature of the  
 thing, and makes that a *purchase*, vvhich  
 without that would be a gift. So here, if  
 there vvere any thing required of our  
 bringing and *compassing*, which were not  
 of Gods giving, and *bestowing*, though the  
 thing were never so small, yet it vwould  
 alter the nature of the gift, and intrench  
 upon the *freeness* of Grace; but when that  
 which is of our *bringing* is truly of Gods  
*bestowing* and giving, this doth still hold up  
 the *nature* of the gift, and doth no way in-  
 trench,

Bonus es  
 Domine a-  
 nime qua-  
 renti te,  
 quid tum  
 inuenienti?  
 sed hoc mi-  
 rum est,  
 quod nemo  
 te querere  
 valet, nisi  
 qui prius  
 inuenerit.  
 Vis igitur  
 inueniri, ut  
 quæaris,  
 quæri ut  
 inueniaris.  
 Potes qui-  
 dem quæri,  
 et inueniri,  
 non tamen  
 præueniri.  
 Bern. de-  
 dilig. do-  
 min. p. 951.

trench upon the freeness of Grace, if God doth require *faith* to close with the promise, and gives us *faith* whereby wee may be able to come to the promise, certainly this is no *Prejudice* to Grace. In the Lord is *righteousnesse* and *strength*, saith the Prophet, Isa. 45. 24. *Righteousnesse* to those that come over to him, and *strength* to enable us to come; as the sea sends out waters to fetch us to it, so God doth issue out strength from himselfe, to draw us to himself: And so all is of grace, which can no way be *Grace*, if it be not every way truly *Grace*. —

And if *promises* of Grace (though *absolute* and free in themselves, yet are conditionall in respect of the performance of them) much more may I say this of promises of *comfort*, *peace*, *joy*, — if vvhich were acknowledged, men certainly would not run upon these rocks, that a beleever immediately upon the act of sinne, may take *comfort* and heare God speaking *peace* in the promise, and all the gracious language of heaven, as though he had not sinned; the want of the acknowledgment of this doth *unavoydably* carry men upon such *Rockes*; certainly, what ever the promise is, yet the performance of these promises

see 2. 3. an. 2. 3.  
 bre. den. 7. 1. 1. 1.  
 p. 81.



promises are conditionall; I say these kinde of *promises* they are conditionall, in respect of the performance of them, vvhhat ever they are in the nature of them. And therefore we are to doe *duties* as subservient *means* to the compassing of them; not that duty is the *Cause*, or that it hath *Causall* influence to the procuring of these things, but that it is a subservient *meanes* for the obtaining of these things which God hath so freely promised: God hath *promised* these things to his people, and this is the way wherein God will performe them, as hee tells us Isai. 64. 5. *He meeteth him, who* Isai. 64. 5. *rejoyceth and worketh righteousness*: and Psalm 50. 23. *To him that ordereth his con-* Psal. 50. 23 *versation aright, will I shew the salvation of God*, and in the 6 Gal. 16. *As many as* Gal. 6. 16. *walk by this Rule peace be upon them*. So that you see the way in vvhich God performes these promises, is in a way of duty and obedience: and therefore may wee doe duty with respect to the enjoyment of these promises.

*Object.* But it may be it will be said, that can be no precedent condition to grace and justification, which is a *subsequent* fruit of Grace and justification: But to performe *duty* acceptably is a *subsequent*

*Bona opera non praecedunt justificationem, sed sequuntur justificationem.* **Aug.** *Quamvis bona opera sunt ab homine, fides tamen qua fiunt fit in homine.* **Aug.** *Operamur ex justificatione non in justificationem.* **Brem.**

quent fruit of our justification, and work of grace in us, and therefore cannot be said to be a precedent condition. That it is a subsequent fruit of our justification, we have the concurrent Opinions of all our learned and holy Writers against the Papists, in their Treatises against justification by works; and among other arguments this is uled for one. If we be justified before we can worke, then we are not justified by our workes, but we are justified before we can worke, therefore — And that we are justified before we can worke, the Scripture seemes to hold forth plainly. When it tells us, *That without Christ we can doe nothing.* And that we are created in Christ Jesus to good works. And in our selves we are dead men, and all our life is from Christ, and we can have no life from Christ till we have Union with him; For he that hath the Sonne hath life, and he that hath not the Sonne hath not life. And as soone as there is life and union, there is justification, for they are simultaneous both at the same time, though in order of nature, one may be conceived before the other. And it vwill be said, if this argument be true which we oppose against the Papists, then must we not worke that we may



may be *justified*, but we must be *justified* & that wee may *work*. And if to them the performance of duties cannot be said to be the *precedent* conditions, seeing they are the subsequent fruits of grace and justification. Thus I have raised up this *objection* to the utmost height I can; And in this *height*, I had thought to have dealt with it, but that I see it leads into so many *intricate* disputations, which are fitter for a particular *Treatise*, then for the *Answer* to one Objection; yet if better and more *able hands* doe not undertake it, (which is my earnest desire) then possibly God may *afford* an *occasion* to me, one *vvho* is the *meanest* of those that *labour* in the Gospel, to speake something of such a subject as this is. In the meane I shall *propound* a few things to be *seriously* and thoroughly considered on.

I. Whether these things laid downe, may not be both *precedent* conditions, and also subsequent fruits of grace; Especially, if you looke upon them as conditions of Gods bestowing, before of our bringing, and so qualifications to grace, as yet they are qualifications from grace, and *Grace* themselves, and presuppose some *existence* of faith?

a Whe-

Duplex  
qualifica-  
tio, qua,  
& quæ.

2 Whether those be good and safe distinctions of qualification; 1 The qualifications in vvhich or by which a soule comes to Christ, (which are said to be sense of need, *Matth. 11. 28.* and hunger and thirst; spirituall poverty, *Matth. 5. beg.*) 2 The qualification vvhich brings the soule to Christ, viz. Faith. And then this the qualifications of *Grace*, and the qualifications to *Grace*; especially, if admitted, that those qualifications to grace, are not of man, though in man.

3 Whether there be not some works in order to *Grace*, vvhich may be said to be from the Spirit, but yet are not with the Spirit. I say from the Spirit of sanctification, and yet not with the sanctifying spirit? As the light of the morning is from the Sunne, yet not with the Sunne.

4 Whether Christ come not to us, before he come into us, and we have some kinde of life from Christ, before we come to live in Christ, or Christ in us—and if so, whether [before] in order of time, or in order of nature onely, or whether before in respect of manifestation to us, or before in reality and truth.

5 Whether those distinctions vwill hold of negative and positive, active and passive



passive preparations to Christ; by the one the Spirit of God emptying us of our sins, and selves: by the other begetting in us desires, hungering and thirsting after Christ; or whether both these doe not presuppose some existence and being of faith, and Christ in the soule, who hath entered the soule, as the light enters into a darke roome, which doth rather dispell, then expell the darkenesse, rather drives out darknesse in entrances, then throw out darkenesse before it enter. —

6 Whether that be a safe distinction laid downe by Learned men of a passive and active Reception of Christ. And whether that in the one wee receive Christ, as a dead man receives life; in the other, as the living man receives food; and whether the one may be called the soules interest in Christ, and the other the manifestation of that interest; and if so, whether many of those which are said to be preparations to Christ, doe not presuppose Christ in us; and goe not before the soules interest, though the manifestation of that interest?

Duplex receptio Christi  
si passiva  
& activa.

Receptio Christi  
activa est  
receptio in foro conscientiae.

7 Whether Gods Order of working may not differ from that which is to be our order of preaching; and whether there

there be not some *use* to be made of that distinction, of Gods ordinary and his extraordinary *workings* on man.

8 Whether upon the same *ground* upon which all preparations, *previous* workings; *precedent* all acts of God to justification are denied, *viz.* Conviction of sinne, and *discovery* of Christ, even upon the same ground *faith* it selfe may not be denied as *precedent* to justification; if so, then certainly both, *faith* and justification, are *capable* of another sense, then the Scripture seems to hold out, and also then they have been thus long *received*.

And therefore it would be also worth our paines, to spend some *thoughts* about the settling of the true *nature* of *faith* and *justification*; and therein to inquire; 1 Of the *nature* of *faith*: And that,

1 Whether *faith* be properly or truly the *instrument* of justification, or only the *evidence* we are justified; whether it doe truly give us *interest* in Christ, or is onely the *manifestation* of our interest; and as that vvhich may be usefull to such debates: vvhether that *faith* which doth *justifie* us be an *act* of *recumbency* and resting on Christ for interest; or a *perswasion* and assurance of our interest in him; and those



those places would bee well weighed, vvhether wee are said to bee justified by faith—*Rom. 5. 1.*—*Rom. 3. 28.*

And for Justification, it vvould be cleared ;

Whether it be a *forain*, or an *immanent* act in God ; vvwhether it be an *act* of God in time ; or vvwhether that vvwhich is done in time be not improperly called justification, and is rather the *manifestation* to us of what God hath done from all eternity. And it vvould be *examined* by them, vvho hold this latter; vvwhether a distinction of the severall *periods* of justification might not be admitted for the further clearing of this truth. As 1 we may be said to be *justified* in decree, and so vve are *justified* from everlasting. 2 *meritoriously*, and so we are justified in the *death* of Christ, he laid down then the full price for the payment of our debt. 3 *Actually*, and so we are *justified* vvhen wee doe come to beleewe. 4 In the *Court* of conscience, and so vve are *justified* to our selves; vvhen wee come to be *assured*. 5 *Perfectly*, and so we are *justified* vvhen wee are *glorified*, vvhen Christ shall present his Spouse *without either spot or wrinkle or any such thing*; vvhen the Church shall be *tota pulchra*, all faire  
V without

without spot or sinne — if which be not admitted, the Order of Scripture vwill seeme to be *inverted*; and wee shall run from Gods *revealed* will to Gods *secret* Will; yea, and a man may stand *actually* justified by this Opinion, while he stands *actually* under the *power*, reigne and rage of *Satan* and sinne — These things I have only suggested now to consider of, but had intended out of these to have *framed* the Answer to the Objection, which in regard it would have been too large, I have purposely *vvaved*. Leaving this to some more particular *Treatise*, if better hands (which is desired, and of vvhich there is need) doe not undertake it.

For the present, I say no more then that those *dispositions* and qualifications which are prerequired doe no wayes *intrench* upon the freeness of *Grace*, seeing they are from *Grace*: and are of Gods *bestowing*, not of our *purchasing*; they are not of our bringing, but first of Gods *giving*. And we say that no qualifications on mans *part* from man are required, but yet there may be something on mans *part* from God. And I will not say that those who doe *deny* preparations to Christ, doe  
in



in a kinde deny the *necessity* of the means of Grace to them not brought in : vvhhat if we should thus argue?

If preparations to Christ are not *ne- Arg,*  
cessary, then the *means* of Grace are not  
necessary to such. But the *means* of Grace  
are necessary : It is said *faith comes by hea-* Rom. 10.  
*ring*, and if the *means* be not necessary, 17.  
then may men *believe* and be justified be-  
fore ever they have heard of Christ. But  
I know the Consequent will be denyed :  
which may be thus proved.

If by the *means* of Grace, God doth *Conseq.*  
prepare *such* for Christ ; then take away *Prob.*  
preparations to Christ, and take away the  
*means* of Grace to such. But by the *means*  
of Grace God doth *prepare* us for Christ.  
In them he *opens* and discovers our *wise-*  
*ry* : in them he makes us *see* our sinful-  
nesse, and need of Christ : In them he  
*opens* and discovers Christ and the promi-  
ses to us, and *kindles* in the soule a *de-*  
*sire* and thirst after him, earnest *seekings* for  
him ; which is the *morning* of Grace, the  
*dawnings* of faith and conversion ; and  
such as are the *barbingers* of Christ. It is  
said of *John*, who was the *prodromus* or  
*barbinger* of Christ, both into the world,  
and into the *heart*. It is said of him, that  
V 2 he

he was to *make ready*, or *prepare a people for the Lord*. Luke 1. 17. and how *vvas* that, but by his Ministry? Christ *vwill* have *some* goe before him to prepare for his entrance. It is said of the *seventie* disciples whom Christ sent out to preach, that he sent them to *every City and place, whither hee himselfe would come*: and *vwherefore* did hee send them *before*, but to prepare their *hearts* to the receiving of Christ *vwhen* Christ should come? as was seen by the *Text* he gave them to preach upon. *Go and say unto them, the kingdome of God is come nigh unto you*, as you see, Luk. 10. 1, 9. verses. It is with Christ in his entrance into the *soule*, as it is *vwith* a *Prince* coming to a place, who you know hath his *harbingers* such as goe before, his *Court* or such as goe with him, and his attendants, or *such* as are his *followers* and come after him: So hath Christ, the *harbingers* of Christ, they are those preparatory workings, conviction of sinne, *discovery* of Christ and the promises; earnest longing, thirsting and seeking after him: his *Court* are all the Graces of the Spirit, which he *works* in his first entrance into the *soule*, and his attendants or followers they are that peace which *passeth* all under-



understanding, Phil. 4. 7. that *joy* unspeakable and glorious in the holy Ghost, 1 *Pet.* 1. 8. Christ may be entred into the *house* before his *followers* come in : there may be faith without assurance, and *grace* vvithout *joy* ; there can be no true joy vvithout Grace, but there may be true Grace without joy — I will proceed no further upon this. This shall suffice for the second *branch* of the Query, vve come now to the third and last *branch*.

3 *Whether we may not do duties and obey God, with reference and respect to eternall Rewards.*

And this is denied upon a double ground.

1 Some that deny it upon this ground, because that Christ hath *purchased*, and God hath fully *provided* Heaven and glory for us: and therefore we are not to have respect to it in our obedience. Indeed it is true, we are not to have respect to the purchasing of it by our *obedience*, but we may have respect to the possession of it in our obedience. Wee may have respect to the enjoyment of it in our obedience, *though* not to the obtaining of it *by our* obedience. To have an *eye* to our enjoyment of it *in our* obedience is one thing; and to

*sunt via  
regni, non  
causa reg-  
nandi.*

*Bern.*

*Bona opera  
ut media  
amplecti-  
mur, ut me-  
rita dete-  
stamur.*

*Bona opera  
sunt neces-  
saria re-  
spectu me-  
dii vel or-  
dinis, non  
respectu  
causalita-  
tis. Consu-  
le Daven.  
de iustitia  
habitu al.  
cap. 31.*

*pag. 400.*

*Bona opera  
sunt neces-  
saria, ne-  
cessitate  
praesentia,  
non effici-  
entia, ut  
precursoria  
conditio-  
nes, non ut  
causa me-  
ritoria.*

have an eye to our obtaining it *by our obe-*  
dience is another thing. Certainly, those  
who *preach* obedience and holinesse, they  
doe not preach them as the *Cause*, but as  
the *way*, and tell us the necessity of them,  
not in respect of *Justice*, but in respect of  
presence, to make us meet to be partakers of  
the inheritance of the Saints in light, Col. 1.  
12. Necessary they are, but not in respect  
of *Causality*, but in respect of Gods order,  
means, ordination : who hath called us to  
virtue and Glory, as the Apostle, 2 Pet. 1.  
3. to *Virtue* as the preparation; to glory  
as the *fruition*. In respect of presence, we  
say works of righteousness and holinesse  
are required; for certainly God makes  
none happy hereafter, but whom he makes  
holy here, he brings none to Glory, but  
those in whom he workes Grace; he gives  
Grace and Glory, Psalm 84. 11. he brings  
Heaven into the soule, before hee brings  
the soule to Heaven.

But in respect of *Justice* and *Causality*,  
wee cry them downe, and say vvith the  
Apostle, Titus 3. 5. *Not by works of Righ-*  
teousnesse which we have done, but accord-  
ing to his mercy he hath saved us. Is not  
this ever in your ears; Doe all righteous-  
nesse, and learn to Rest in none, be in duty  
in



in respect of performance, but out of duty and in Christ in respect of *dependance*?

And this shall suffice for the first ground; why doing *duty* with respect to Reward is denied.

2 Others there be that deny that wee are to have respect to these eternall Rewards in our obedience, but it is upon another ground: Because this (say they) savours not of a *Gospel* and ingenuous spirit, but rather of a mercenary and servile spirit in service: wee are to serve God though there were no Heaven, nor hell, no rewards nor punishments: And to this end I have heard *alledged* a story of a woman, vvho being met with fire in one hand, and water in the other, and being asked what she would doe with it; Shee answered, with this water I will quench all the fires of hell, and with this fire I will burne up all the joyes of heaven; that I may serve God neither for fear of punishment, nor hope of Reward, but singly and onely for himselfe. Here were good *affections*, but it will appear before I have done, that certainly here wanted *clear* conceptions of heaven & glory, if she had conceived aright of that, there had not needed this expression. There is nothing in heaven that a

*glorified soule* can tell how to part withall: there is nothing to be burned up there; there is nothing but *God in Grace*, and in *Glory*, as I shall shew anon.

2 There is a second Opinion, and that is, That a *godly* man may doe *duty*, and *walk* in the *way* of obedience with a *respect* to the recompence of Reward. But this opinion is so *modified*, so tempered and *al-layed*, that it is a wonder that any should take offence at it.

As 1 *Though* wee may have Respect to Heaven and glory and our salvation, yet these must not be the *supream* and primary *Respects*, but onely secondary and inferior *Respects*.

2 These must not be respected singly and *solely*, but *conjunctively* and joyntly vvith Gods *Glory*.

3 These must not bee *absolute* *Respects*, but *Respects* vvith *subordination* to Gods glory. It vvas the meditation of one. Not *Heaven*, Oh Lord, but *God and Christ*: rather ten thousand times *Christ* vvithout *Heaven*, then *Heaven* without *Christ*: but seeing thou hast joyned them together that I cannot enjoy one, except I have the other, then both O Lord, but not *Christ* for Heaven, but *Heaven*, O

L ord

*Non cælum  
domine, sed  
Christum et  
te desidero,  
&c.*



Lord, for Christ. And as they say for re- *Non amat*  
 spect's, so they say for *grounds* and *ends* : *te domine*  
 that Heaven & glory are not to be the *sole* *qui aliquid*  
*amat præ-*  
 grounds and ends of our obedience : nor *ter te quod*  
 are they to be the *supreame* grounds and *non propter*  
 ends of our obedience ; we may carry an *te amat.*  
*eye* to them to quicken us in our motion ; Aug-  
 but these are not to be the ground of our  
 moving : this may be the refreshment in  
 our *way* ; but this is not to be the *sole*  
 ground of the undertaking of our jour-  
 ney : the Apostles phrase may seeme to  
 speake something for this, Heb. 11. 26.  
*He had respect to the Recompence of Reward.*  
 It is not ἐλάττω, but ἀνέλαττω, he cast an  
 eye, vwhen he was on his journey, to cheer  
 him in his *way* , to encourage him in his  
 journey, lest he should thinke of the great  
 things hee had *refused*, and by that the  
*flesh* should reason and tell him, he had a  
*hard bargaine*, therefore he *steales* a looke  
 from Glory ; he goes to his *Cordiall*, hee  
 casts an eye to the recompence of Reward,  
 and by this he *renews* his strength , gets  
 new and fresh encouragement to goe on  
 in his *way* : he makes not this the ground  
 of the undertaking his journey , but a  
 meanes to quicken him in the *way* : not  
 the spring of his motion, but the oyle to  
 the

300 *Whether we may not carry*  
the wheelles vvhereby hee might move  
more cheerefully.

And yet some there are vvho distinguish betweene young beginners, and growne Christians. At the first entrance of a soule into the *wayes* of Grace, say they, a man *looks* upon Heaven and hell; the one to *drive* him out of sinne, the other to perswade him, and draw him into the *wayes* of holinesse: but when once a soule is entred into the *wayes* of life, he findes so much sweetnesse in God, and his *wayes*, that now hee serves him vvith a more free and ingenuous spirit. As the Samaritans said, *Now we believe, not because thou hast said it, but because we have heard him. and know this is the Messias that should come,* John 4 41. 42. So now vve serve thee, not for feare of punishment, or hope of reward; but because we see those *beauties* in thy selfe, that sweetnesse in thy *wayes*, that if there were no other heaven this were heaven enough.— And there seemes something to speake for this in the prodigall, *Luk. 15. 18, 19.* When first he was awaked and convinced of his misery, hee saith, *He will return to his father, and say, Father, I have sinned,*  
and

Ioh. 4 41,  
42.

Luk. 15.  
18. 19.



and am not worthy to be called thy sonne,  
*make me as one of thy [ hired ] servants:*  
 Now he would be a hired servant; but af-  
 ter hee came to his Father, and saw the  
 mercy and indulgence of his father, how  
 he runs to meet him, and embraces him:  
 he talkes no more of a hired servant; hee  
 was now overcome with love, and there-  
 fore hee onely remembers the wickednesse  
 he had done, and abhorres himself for it,  
 and saith, *Father, I have sinned against*  
*Heaven and before thee*, hee names hired  
 servants no more. So when first the soule  
 is awakened to see sinne, and misery by  
 sinne, then hee sayes, Oh make me as one  
 of thy hired servants: feare of hell, and  
 desire of Heaven, are the two great *plum-*  
*metts* which move him: But vwhen once  
 the *soule comes* over to Christ and the pro-  
 mise, vwhen once it hath tasted of his  
 mercy in pardoning, his *goodnesse* in re-  
 ceiving of him; then doth he *fall* downe  
 and abhorre himselfe, as it is said there  
 of those vvhom God settled the promises  
 upon, *Ezek 36. 31.* And now all he de-  
 sires is to serve God for himselfe; he sees  
 so much *beauty*, hath tasted so much mer-  
 cy, that if he had the strength of an An-  
 gell, it were all too little to be laid out for  
 him:

Luk. 15 21.

300 *Whether we may not carry, &c.*

him : It is not the *bloud* vvithin his veines, the *spirits* within his arteries, the *life* within his body, that can be too *deare* to be laid out for him : now all the contest is, not what will God *give* me, but what shall I *give* God ? *What shall I render to the Lord for all his goodnesse ?* hee is *willing* to goe through a *sea* and through a *wilderneffe*, through many *difficulties*, any *duties* ; and all he can doe it falls infinitely short of his *heart* and good will to God ; all his *expressions* they are but a little off his larger *affections* in him ; and though God should never doe *more* for him , yet his heart doth *burne* with such *affections* to God, that he counts *all* he can doe for him, but a little of that much hee could *beteeme* him.

And now though I did not need to proceed any further in this, yet give me leave, because this is the maine in Controversie, yet to proceed a little further in the clearing of it to you. For answer then to this third *branch* of the Query, *Whether a Christian man may not doe duties with an eye to the Recompence of Reward ?* Or vvith respect to Heaven and Glory. I answer *affirmatively*, and in *opposition* to that contrary Opinion, I shall lay



lay downe and evidence these two Positions to you.

1 Position. *That we may obey God with Respect to Heaven and Glory.*

2 Position. *That we ought to have Respect to Heaven and Glory in our obedience.*

These two Positions I shall endeavour to establish to you, though not upon the same grounds, whereon the lawfulness of eyeing the Reward in our obedience is usually built : I shall labour to settle it upon such *spirituall* and yet *true* grounds, as therein you shall see the reason of our dissenting to the first branch of the *Query*. We will beginne with the *first*, which is this.

1 Posi. *That it is lawfull, and we may obey God with Respect to eternall Rewards, Heaven and Glory.*

In the handling of this, in regard I find that those who have maintained the contrary opinion, have grounded that opinion upon mistakes, and *false* conceptions of what Heaven and glory is : I finde they have made *false draughts* of Heaven, and have too much *pensil'd* it out after a carnal manner ; a vway farre below Heaven and glory. And thereupon I conceive, have grounded

304 *What is meant by Heaven.*

grounded this opinion, that we may not eye it in our obedience. I shall therefore in the first place (having in the entrance upon the *Query* cleared what is meant by Respect, or eyeing of the Reward) set downe now vvhhat wee conceive is truly meant by Heaven and Glory.

And here I must first tell you, that if you doe abstract or separate that *from* Heaven which a carnall heart doth conceive to be heaven, that is Heaven to a godly man. Carnall men doe fancy Heaven under carnall notions: they looke upon it as a place where there is *freedom* from all misery; and where there is *fullness* of all pleasures and happinesse: but both these, the misery and the happinesse, the freedom and enjoyment; they fancy in a way sutable and complying with their carnall or naturall hearts. This indeed is a *Turkish* heaven, but this is not a Christians Heaven: indeed, wee read Heaven set out

Revel. 21. *sumptuously* to us in the Scripture, Revel. 18, 19, 20, 21. 18, 19. *The walls thereof are Jasper,*  
21.

*and the City is of pure gold, and the foundations thereof are garnished with all manner of precious stones; the first foundation was of Jasper, ——— and the twelve Gates are twelve Pearles, ——— Thus God*



is pleased to *penſil* it out, as if he would *tempt* a worldling, and even *corrupt ſenſe* it ſelfe which ſhall never come there, to ſeek the enjoyment of it. But theſe you muſt know are *metaphoricall* Speeches, becauſe the Glory of Heaven cannot bee *penſil'd* and limb'd out as it is : therefore God doth condeſcend here to our vveakneſſe, and even to *ſenſe* it ſelfe; and *penſils* out Heaven and Glory by ſuch things as are known to men to be precious. Not that wee are to conceive that Heaven is any ſuch thing; nay, or that there is any *ſuch thing* in Heaven; if you thinke ſo, I ſhall *ſpoyl* your heavens before I have done; Certainly,

1 God needs not to be beholding to ſtones, though precious *ſtones*, to make Heaven glorious, no more then the Sunne needs to be beholding to the Starres to make the day. God himſelfe *ſils* heaven with Glory, and makes it infinitely glorious. God in Heaven is the Glory of Heaven.

2 To vvhath purpoſe ſhould there be ſuch poore *beggerly* ſenſitive things, to thoſe vvho are *all ſpirit* and glory? theſe things are *below* the ſpirit of a godly man here; he hath a more *noble* ſpirit, he can  
now

now trample upon gold and silver, Pearles and Diamonds : and if his spirit be above these things here ; what are these to him in Heaven ? if these be below him while hee is here below ; vvhat are they then, vvhen he shall get above ?

3 Besides, these are but beggerly glory, to the meanest glory in Heaven ; you shall turne your eyes no whither, but behold a farre greater glory then these are ; every glorified soule shall be more glorious then the Sun in its glory : alas, vvhat are precious stones, but pebble stones, if compared to the glory of a glorified Saint ?

But to proceed no further, upon this mistake. I conceive in brieft, that by eternall Rewards, is meant what ever ought to be the utmost of the desire of a renewed and sanctified soule : Not to speake of it in that largenesse which \* others have excellently done.

\* Burrows  
Moses  
choice. 529.

1 It is the fruition and enjoyment of God.

2 It is the enjoyment of Christ, that Pearle of price.

3 It is the enjoyment of the Spirit, the onely Comforter.

4 It is the perfection and fulnesse of Grace.

5 It



5 It is an Eternall Sabbath ; a rest, and a rest in *Jehovah*, in vvhom there is all rest : it is a rest afther all *motions* ; all pantings after him, are now Rests in him, and in him as in your *Center*, your proper *place* of rest ; it is a rest vwith Glory, though here they seldome, yet in heaven they perfectly meet, and that for all eternity.—

And tell me now in this little I have said of it, whether a Christian may not desire all this ? whether a Christian may not eye this, and have respect to this in his service and obedience ?

1 May we not desire and have respect to the enjoyment of God in our service ? *David* could say, *Whom have I in heaven but thee, and in earth I desire in comparison of thee ?* Psalm 73. 25. The enjoyment of God was the utmost of his desire in heaven, and it is set downe as the top priviledge by Christ, to bring us to God ; 1 *Pet.* 3. 18. and may we not eye it here ? Certainly, the more respect wee carry to the enjoyment of God in our obedience, the more *Noble* is our obedience ; the more eye you carry to the enjoyment of God in a *duty*, the more *noble* are your spirits in duty : and may wee now pray

and doe duty with respect to get a little communion with God and Christ, without which *respects* your duties are not *sound*: and may wee not *serve* God then with *respects* to the full enjoyment and Communion vvith him? how absurd is this?

2 And may we not *desire* Christ, and obey God, and *follow* after him in the *wayes* of holinesse with respects to the enjoyment of Christ? indeed, not to purchase him by our obedience; but to journey to him in our obedience: yea, and to walk in *wayes* of service vvith respects to the enjoyment of him; not as the *merit* of our service, but the *end* in our serving.

3 And thirdly, may we not *desire* the *Spirit*, who is the onely *Comforter*; yea, and serve God with *respects* to the enjoyment of him, who is the *comforting*, vvho is the sanctifying *Spirit*, who is now in *us*, but wee shall hereafter be *in* him: As it was said of *John*, which was the pre-occupation of *Glory*, *he was in the Spirit on the Lords day*, Revel. 1.

4 And may wee not *obey* God, and serve him vvith respect to perfection and *fulnesse* of Grace. May wee here serve him



him with an eye to the additions of grace, and may we not *obey* him vvith respect to fulnesse of Grace? may we now *pray*, *walk* in the use of Ordinances, and in all the *wayes* of dutie vvith Respect to the getting a little more Grace, a little more faith, more love, more brokennesse of heart? — How much more may wee *serve* God, and obey him with respects to the fulnesse and perfection of Grace: this is that we *breath* after, vve pray for, wee hope for, even *perfection*, satisfaction: *When I awake*, saith David, *I shall be satisfied with thy likenesse*, Psalm 17.1. And certainly, that vvhich is Saints satisfaction hereafter, is Saints desire here; that vvhich they *breath* after in all their *services* as their satisfaction, may be respected and eyed here as our duty in all our services: if those *duties* are not well done wherein you have not carried respects to the Communion with God and Christ, and improvements of *grace* in the doing of them; then surely we not only *may*, but it is our *duty*, and wee *must* eye these things and have respect to them in our doing of them.

5 And fifthly, may we not have respect to a *perfect Sabbath* in the doing of  
X 2
duty?

*Omnis mo-  
nus tendit  
ad quietem.*

duty? What is it but a *Rest*? is not rest the end of all labour, doth not labour tend to rest? And is not this a rest? nay, a rest from sinne, a rest in God, a rest vwith prayles and admirings, *glorifyings* of God to all eternity? and may vve not labour with respect to this rest? may we not doe service with an eye to the obtaining of such a *Sabbath*? vwhere wee shall rest for ever, and rest from sin. Nay, rest in service, rest in God. *Even for this cause we labour and faint not*, 2 Cor. 4. 16.

And tell me now by this little that hath beene said, *Whether we may not serve God with Respects to eternall Rewards*? May not a Christian serve God with respect to these things? Nay, is hee a Christian who doth not *hold up* these respects in the service of him? Why, what is salvation, what is heaven, what is glory, but *all* this? I vvonder vvhat *draughts* you make of Heaven, what you think of *glory*, and salvation, vvhen you say, we are not to eye these things; nor to have respect to these things in our obedience: certainly you conceive of these things under *false notions*; you make false *draughts* of these things: you looke upon them as the world doth, carnally, not *spiritually*;  
I



I know none will *owne* that heaven as his  
happinesse, which he may not have respect  
unto in his service; Nay, make his *scope*,  
his *aim* in his service: the Apostle seems 2 Cor. 4. 18  
to imply so much in the 2 Cor. 4. 18. *We σκοπεύ-  
\* looke not at the things which are seen, but των τα μη  
at the things which are not seen: the word βλέ-*  
*implies, we make these things which are βλέμενα—  
not seen, our scope, our ayme; and if so, At them:*  
then certainly we may have respect to σκοπέω.  
them: let us be ashamed to pensil out that *considero,*  
for heaven, which a godly man may not *collimo:*  
be *admitted* to eye, and have respect unto *hinc*  
in his obedience; nay, make his *scope* and σκοπὸς  
end in obeying: that is, not *heaven* so much *meta ad*  
which comes *by* God, as that is heaven *quam Sa-*  
indeed which lyes in God: if wee speake *gittarii col-*  
of heaven *abstractively*, it is but a notion; *limant et*  
this can never make a man happy: but if *tela sua*  
you speake of heaven *conjunctively*, hea- *dirigunt.*  
ven *wish* God, and heaven *in* God, as it is  
our happinesse, so it is our holinesse; and  
to this we may carry an eye and respect in  
all our obedience.

And by this may a poore Christian be *1 Scrup.*  
satisfied in those doubts which are usually  
the results of a *jealous* misgiving spirit.  
Ah, will some say, I doubt my service is  
hypocriticall and out of *selfe-love*, for I

*aim* at my selfe ; I do *service* vvith respect to Heaven and Glory. To which I might say,

*Answer.*

I VVe never read that God *charged* any for *hypocrisie* vvho had respect to this. Indeed, he hath *charged* them who have had respects to the vvorld, and to these things here below, as hee saith to the Israelites, *You have not fasted and prayed to me, you assembled together for Corne, and wine, and oyle ; but never charged any vvith hypocrisie and doublenesse of spirit who had an eye and respect to Heaven and Glory : but*

2 I say, Conceive of Heaven under the *right* notion, make true draughts of Heaven ; looke upon Heaven as I have set it forth ; make this thy Heaven which I have *laid downe* to be a Christians Heaven, and then thou mayst carry an eye and respect to it in thy obedience ; nay, the more eye and respect thou carriest to Heaven thus described, certainly the more *spirituall*, the more heavenly thou art. In this thou dost not ayme at thy corrupt selfe, but thy *best* selfe : and not thy selfe in *opposition* to God, or separated from God, but thy *selfe in God* ; thou *lovest* thy selfe in him  
to



to finde thy selfe in him, when thou shalt be *swallowed* up with his likenesse.

And here vwill be the answer to ano- 2 *Scrup.*  
ther *scripture* too: you shall heare some say, I feare my *desires* are not true; for I desire not grace for it selfe, but *grace* for glory, grace for heaven.

To whom I might also say, *conceive* a-  
right of heaven; looke not upon it with a  
*carnall* eye, a place of *freedome* from a  
sensitive misery and enjoyment of sensi-  
tive happinesse and pleasure: but looke  
upon it as a *place* vwherein thou hast com-  
munion with God, enjoyment of *Christ*,  
*perfection* and fulnesse of grace, freedome  
from all sinne, from every corruption, and  
spirituall imperfection; and thou mayest  
desire grace for *Heaven*. Indeed if you  
should look upon *grace* and heaven as two  
*divers* things, you might erre in desiring  
*grace* for heaven; but looke upon *heaven*  
as it is *fulnesse* of Grace, ——— and then  
thou mayst desire grace for heaven. Thou  
mayst *desire* Grace here as the beginning  
of heaven, the earnest of *glory*, and as that  
which may *intitle* thee to perfection and  
and *fulnesse* of Grace hereafter. —

*Answ.*

In brieft, he who *desires* grace meerly  
for glory, and looks upon that *glory*, as

His eterni-  
tatis semi-  
na jaciun-  
tur. San-  
ctificatio  
est gloria  
inchoata;  
gloria est  
sanctifica-  
tio consum-  
mata. An.

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*divers* from Grace; his desires are not right; but thou mayst desire grace meerly for heaven, so long as thou desirest heaven meerely for Grace: and the more enlarged thou art in those *desires*, the more gracious and spiritual are thy principles.-- And thus much shall serve for the first Position. That wee may obey God with respect to heaven and glory. And indeed we cannot conceive of heaven so meanly if wee conceive aright of it; but it may be eyed even under the meanest notion of it. But we come to the second.

2 *Posi.*

2 Position. *That we ought to have respect to Heaven and Glory in our obedience.* In the former, I told you onely that you *may*; here I tell you that you *must*; you may obey God with respect to heaven, but you *must* respect heaven in your obedience: It is that vvhich God hath set downe to fortifie our hearts against feare of any troubles, and to bear up our hearts under the sense of any calamities. You see when Christ would *arme* his Disciples against all feares and evils they should meet withall in this life, he takes the encouragement from hence; because God would give them a Kingdome, Luke 12.

32. *Feare not little flocke, for it is your Fathers*



Fathers will to give you the Kingdome : he brings the harbour into the sea ; the rest into the labour ; the glory into the trouble : and this encourageth a soule to goe through all. And should wee not eye it, and have respect to it, we should be found to *sight* the encouragements of God. As it is a sinne to *sight* the consolations of God, *Job. 15. 11.* So it is no lesse to make *light* of the encouragements of God. All these God affordeth to help *faith* against sense, to furnish *faith* with arguments against the carnall reasonings of the flesh ; and to encourage us in the greatest straits and distresses the vworld can bring upon us. And you see it was that vvhich the *Saints* have eyed in their encouragement in the greatest straits. It is said of *Moses*, *Heb. 11. 25.* That he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season : Looking, saith the Text, to the Recompence of Reward : that Glory, that happinesse which vvas made reall and visible now to the eye of his *faith*, did encourage him to *δαδ' ἡμῖν* *sight* all the greatnesse of the vworld : *ὁ κόσμος* \* It renders all Treasures on earth too lit- *κατεφρό-* tle for his spirit, and his spirit too big to be *νται.* daunted with all the discouragements in Basil. the

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the world. And it was that which vvas Pauls encouragement too, 2 Cor. 4. 17, 18. *He was troubled on every side,—but yet laboured and fainted not, Why? Because our light afflictions which are but for a moment, worketh for us a farre more exceeding and eternall weight of glory, while we looke not unto the things which are seen, but at the things which are not seen.* So that you see from hence the Apostle tooke his great Cordiall, and encouragement to goe through all his troubles and distresses; hee looked *above* those things which are seene, and considered those things which are not seene.—

*Consul.*

*Bez. in loc.*

And to be brieife, 1 Would you walke *thankfully*. 2 would you walke *cheerfully*. 3 would you be strong to do. 4 and *able to suffer*. 5 would you *submit* to all Gods disposals. 6 would you *rejoyce* in your sufferings, then you must carry an eye to the recompence of Reward. Briefly, to speake to them:

1 Would you walke *thankfully*? The considerations of this will make us *burst* out into *praises* in our lowest conditions. Here is matter enough of prayes, the Apostle bursts out, 1 Pet. 1. 3, 4. *Blessed be the God and Father of our Lord Iesus Christ,*

1 Pet. 1,

3. 4.



Christ who hath begotten us again unto an inheritance immortall and incorruptible, which fadeth not away, but reserved in heaven for us. Indeed the thoughts and considerations of this, will fill us full of heaven and glory, and make us \* break forth \* into songs of thanksgiving for his great goodnesse; Who hath made us meet to be partakers of the inheritance of the Saints in light, Col. 1. 12.

*Si cœlum  
venale  
quantum  
pro illo da-  
retis, &  
quando*

2 Would you walke cheerfully? Would you be filled vvith joy, vvith comfort in the midst of all your sad conditions? Would you joy in tribulations? fetch considerations from heaven, Heb. 10. 34.

*gratis da-  
tur ingrati  
estis?  
Col. 1. 12.  
1 Pct. 1. 8.*

They tooke joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance. It is reported of Cæsar, that when he was sad, hee used to say to himselfe,

*Cogitate  
Cæsarem  
esse.*

Thinke that thou art Cæsar: Did he thinke his earthly greatnesse was enough to bear up his heart in any trouble? how much more should the consideration of these great things reserved for us, cheer up our hearts, and comfort our spirits in the saddest condition? He that lives much in the thoughts of heaven, lives much the life of heaven, that is, thankfully, and cheerfully.

The

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The Philosophers say, if men were above the *second Region*, they vvere above all *stormes*: there is nothing but *serenity* and *clearenesse*, It is true of those *souls* vvho can *live* in heaven, they have *rest* in labour, *calmes* in stormes, *tranquility* in tempests, and *comforts* amidst their greatest distresses. — —

3 VVould you be strong to doe the will of God? You *must* fetch strength and encouragement from the consideration of these things: the Apostle brings in this as an encouragement, Col. 3.23, 24. *What ever you doe, do it heartily — — knowing that of the Lord you shall receive the Reward of the inheritance.* So in the 1 Cor. 15. ult. *Be alwayes labouring in the works of the Lord, for as much as you know, that your labour is not in vaine in the Lord:* and you may read the like in 2 Pet. 1.10, 11. and 2 Pet. 3.14. in 2 Pet. 3. 14.

4 Would you be able to suffer and rejoyce in sufferings? Why, the considerations of heaven and glory will be great *encouragements* & *inablements* to you, to undergoe any thing. You see this in *Moses*, Heb. 11. 25, 26. In the Primitive Christians, Heb. 10. 24. and in Heb. 11. 35, Heb. 12. 1, 2, To vvhich I might adde *abundance*

Heb. 11.  
25, 26.

Heb. 10.  
24.

Heb. 11.

35.

Heb. 12.

1, 2,

*dance*



dance more. He who eyes heaven and glo-  
 ry, will be able to walke through any con-  
 ditions: while *Peter* held his eye upon  
 Christ, hee walked *safely* upon a stormy  
 and tempestuous Sea, but when he tooke  
 off his eye from Christ, and looks upon the  
 storminess of the Sea then he *sinks*: while  
 we have an eye upon eternals, we are able  
 to walke upon the most tempestuous Sea,  
 we can goe through any stormes; we are  
 too bigge for any trouble; but if we once  
 take our eye off Christ and heaven, then  
 the least trouble is *too bigge* for us — It  
 was the speech of \* *Basil*. I care for no-  
 thing *visible* or invisible, that I may get  
 Christ; let fire, let the crosse—let break-  
 ing of bones come: nay, let the torments  
 of the devill come upon me, so I may get  
 Christ. Such a blessed magnanimity did  
 the consideration of these things put into  
 him, that he could *sleight* and contemn all  
 the evils of the vworld. This is certaine,  
 he that considers those eternall weights of  
 glory, will not think these *light afflictions*  
 vvhich are but for a moment vvorthy to  
 be compared to them: he that sees visions  
 of glory vvill not matter with *Steven*, a  
 showre of stones: he that considers eter-  
 nity at the end, doth not dread to goe  
 through

Pericula  
 non respi-  
 cit- qui co-  
 ronam  
 respicit.  
 \* Nihil vi-  
 sibilium  
 moror, ni-  
 hil in visi-  
 bilium ut  
 Christum  
 acquiram:  
 ignis &  
 crux, in-  
 cursus be-  
 stiarum,  
 dissipatio  
 ossium, con-  
 vulsio  
 membrorum  
 & suppli-  
 cia diaboli  
 in me veni-  
 ant, modo  
 Jesum  
 Christum  
 acquiram.  
 Euseb. l. 3.  
 c. 39.

318 *Tha twe ought to have, &c.*

*Qui eter-  
nitatem  
mente con-  
cepit, nullos  
horret ex-  
ercitus. Sen.*

through any troubles in the way. — The consideration of these things will render all the good and evill of the world *too little* for that soule, either to tempt or threaten out of the wayes of life.

5 Would you submit to all Gods *disposals* of you ? The considerations of heaven and glory vwill make the soul submit to any thing here : hee can be content to be poore, hee knows he shall be rich : to be reproached, he knows he shall be *honoured* ; to be *afflicted*, he knows hee shall be *comforted* ; to be *imprisoned*, hee knows he shall be brought into a *large place* ; to sit at *Dives* doore, he knows he shall sit in *Abrahams* bosome ; to *lose* all, hee knows he shall finde all at the other *side*, God will be *all*, and *more* then *all* to him. He knows it is but for a little *season*, a *day*, an *houre*, a moment, and a small moment ; hereafter there are *eternall* embraces ; he can submit to God to vvorke his owne vvorke, and vvorke it his owne *way*, and worke it after his owne manner, so he vwill *please* to bring him to glory at last ; and he can say, well-come that *sorrow* that tends to *joy* ; that trouble that ends in *comfort* ; those crosses that prepare for crownings ; and that *death* vvhich ushers in

*Domine hie  
ure, seca--  
ut in eter-  
num par-  
cas.*



in eternall life. And all this he can doe by the *consideration* of the great and *glorious* things vvhich God hath reserved for him. And therefore you see the necessity of having respect unto heaven, and glory in our obedience. And thus I have established these two *Positions*.

1 *That we may obey God with respect to Heaven and Glory.*

2 *That we ought to have respect to heaven, and glory in our obedience.*

And in these two, I have sufficiently answered the third Branch of the fifth Query, viz. *Whether a Christian may not doe duty with respect to the recompence of Reward.* I shall now hasten the rest. —

Wee are now come to a sixth Query, vvhich is: *Whether this be a part of our freedom by Christ, to be free from obedience unto man; or whether to obey men, be any infringement of our liberty by Christ.*

Now before I come to the Answer of this; I must tell you, There are some places that seeme to speake, that it doth not stand with Christian liberty to be obedient to man. We finde in Scripture (as I shewed you in the beginning of this Treatise) a double charge. 1 That man

See the 54  
shouldpage.

# 320 The sixth Query propounded.

should not usurp mastership. 2 That we should not undergoe servitude.

\* Prohibe-  
mur homi-  
nem vocare  
magistrum  
ut illi prin-  
cipalitatem  
magisterii  
attribua-  
mus, quæ  
deo compe-  
tit. Aquin.

Attamen  
hec est fides  
Papistica,  
Prelati hoc  
decreve-  
runt cre-  
dendum, er-  
go ego cre-  
do: hinc il-  
lud Bellar-  
mini, debe-  
tis sine ex-  
amine reci-  
pere doctri-  
nam eccle-  
siasticorum,

The first you may read, Mat. 23. 9, 10.  
Be you not called \* Rabbi, for one is your  
Master, even Christ, and all ye are Bre-  
thren, and the like in the tenth verse.

The second, that we should not under-  
goe servitude: you read in 1 Cor. 7. 23.  
Ye are bought with a price, be ye not the ser-  
vants of men.

Now contrary againe to this wee read,  
Rom. 13. 1. Let every soul be subject to  
the higher powers, for there is no power but  
of God; the powers that are, are ordained of  
God: and in 1 Pet. 2. 13, 14, 15. Submit  
your selves to every Ordinance of man for the  
Lords sake, whether it be to the King as su-  
preame, — As free, and yet not using your li-  
berty for a cloake of maliciousness, but as the  
servants of God,

Now how shall these two be reconciled?  
One saith, be ye not servants of men;  
The other saith, submit your selves to eve-  
ry Ordinance of man. But the meaning is,

& non dubitare utrum ita se habeant necne, quæ vobis propo-  
nuntur; non enim more doctoris, quatenus ratio suadet, senten-  
tiam suam vobis proponunt credendam; sed more iudicis illa-  
re: necessario tenendam imponunt.



*The sixth Query propounded.* 321

wee must so *submit* our selves to the *author*ity of man, as that we do not thereby *impeach* our *Christian liberty* vvhich wee have in Christ, and we must so *maintaine* our *Christian liberty*, as that under colour of it, we neglect not our *Christian duty*. Submit your selves, saith the Apostle, but as *free*, not as *slaves*, but as free-men still submit, *hee teacheth no submission which may impeach our Christian freedome*. In brief then, there is a two-fold *subjection* to man.

1 There is a *subjection* vvhich may bee yeelded with the preservation of our *Christian liberty*.

2 There is a *subjection* vvhich cannot be yeelded, vvithout *impeachment* of it.

For the first, That there is a *subjection* that may be yeelded, with the preservation of our *Christian liberty*: That you see is *implied* in the 13. *Rom.* 1. and 1 *Pet.* 2.

13, 14.

*Rom.* 13. 1.  
1 *Pet.* 2. 13,

And there is a *subjection* which cannot be yeelded vvithout *impeachment* of it, as is seen in the contrary places. Be ye not the *servants* of men: and call no man your *master* on earth.

14.

1 *Cor.* 7.

23.  
*Mat.* 23. 10.

\* Oportet  
nos ex ea  
parte quæ  
ad hanc vi-  
tam perti-  
net, subdi-  
tos esse po-  
testatibus;  
ex illa vero  
parte, qua  
credimus  
Deo, et in  
regnum ejus  
vocamur,  
non oportet  
nos esse  
subditos  
cuiquam  
homini id  
ipsum in  
nobis ever-  
tere cupien-  
ti. Deo en-  
im potius  
obtempe-  
randum  
quam ho-  
minibus.  
Aug. in exp.  
ep. ad Rom.  
propos. 72.  
Potestates  
suo loco

humana suscipimus, donec contra Deum suas erigunt volunta-  
tes. \* Non tenetur subditus obedire superiori suo contra præcep-  
tum majoris potestatis; neq; si præcipiat aliquid in quo non sub-  
datur. Aquin. 2<sup>a</sup>. 2<sup>a</sup>. q. 104. Art. 5.

The one is the *subjection* of the \* *out-ward* man in things lawfull, the other is the subjection of the *inward* man, the *soul* and conscience, and in things unlawfull. The one is a subordinate subjection, a subjection in subordination to God, and for the *Lords sake*, as the Apostle saith, 1 *Per.* 2. 13. The other is an *absolute* subjection, a subjection of our *souls* and consciences for mans sake, or upon mans authority we may be subject in respect of the outward man in things lawfull: but for our *souls* and consciences, as we have no fathers, so we have no masters, but onely our *Father* and *Master* in heaven.

You may see both these plainly, if you compare these two places, the one is, Mat. 23. 10. *Be not called masters, for one is your Master Christ*, Eph. 5. 7. *Servants be obedient to your masters according to the flesh*. Which two places being considered, doe furnish us with this distinction. There are masters according to the *flesh*, and masters according to the *spirit*: wee have masters according to the *flesh*: that is, so farre as appertains to the *outward* man in outward things; But we have no masters according



to the spirit, we have none to whom vve are to *subject* our souls and consciences, but onely Christ; as in this sense we have no father, so we have no Master upon earth.

*Ob.* But you will say, Is it not lawfull for a Magistrate to *impose* such things upou mens practice; which doe concerne their consciences?

*Ans.* 1 It is not lawfull for a Magistrate to *impose* any thing <sup>a</sup> *unlawful* to be obeyed: this is to set up an authority against Christs authority, the power of man against the power of God.

2 But yet a Magistrate may require those things at our hands, which are *clearly* revealed to be the will of God, and in that wee obey God in man, and not so much man as God. In this case we may say as the Samaritans did. Now wee be-

portere in verbo divino, à quo si aberraverint, illud Apostoli valebit, Deo potius obedire oportet, quam homini. Daven. de Iudic. et Nor. 75. p. Impium est et sacrilegium quicquid humano furore instituitur ut dispositio divina violetur. Cypr. Codicis principis potestas non absolute ligat subditum, sed solummodo sub conditione liciti. Subditi enim non debent illis contra Deum obedire, et qui abusui potestatis resistit, non resistit ordinationi divinae. Gersom. Consil. de pace. part. 1. Quando reges contra veritatem constituunt malas leges, probantur vere credentes, et coronantur perseverantes. Aug. Is qui praest, si aliquid praecipit praeter voluntatem dei, vel praeter quod in sacris scripturis evidenter praecipitur, pro falso teste habebitur.

*a* Vos rudes  
 et imperiti  
 estis, ergo si  
 salvi esse  
 velitis, ni-  
 hil jam re-  
 liquum est  
 nisi ut caca  
 obedientia  
 nostro judi-  
 cio subscri-  
 batur.  
 Bellar.  
 Hoc uno  
 scelere me-  
 ritos esse  
 praelatos  
 Romanen-  
 ses ut Ec-  
 clesiae cœu-  
 tanquam  
 lupi et ty-  
 ranni pelle-  
 rentur.  
 Luther.  
 Ephes. 6. 7.  
 Col. 3. 23,  
 24.  
*b* Omnis  
 homo di-  
 mittens ra-  
 tionem  
 propter au-  
 thoritatem humanam incidit in incipientiam bestialem.

leeuve not because of thy sayings, because we  
 have heard him our selves. I conceive,  
 there may be a distinction made betweene  
 supream masters, and subordinate masters,  
 and so betweene subjection in order to a-  
 nother, and obedience to one as the su-  
 preame. Those are subordinate masters to  
 whom we obey in subordination, or in or-  
 der to another; and those are supream ma-  
 sters, in whom our obedience resteth, and  
 into whom it is finally resolved: <sup>a</sup> for this  
 last kind, vvhich is the *Romish* doctrine,  
 surely neither *Men* nor *Angels* may *usurp*  
 without high Treason to *Iesus* Christ. It is  
 treason for any to *usurp* it, and wickedness  
 for any to *give* it; if God will not allow  
 a *supream* master, nor *absolute* obedience  
 in temporal things, but requires us to *serve*  
 men, as in subordination to Christ, Eph. 6.  
 7. Col. 3. 23, 24. Much lesse will he allow of  
 a *supream* master in spiritual things. <sup>b</sup> Cer-  
 tainly, it is the highest piece of *slavery* and  
*vassallage* in the world to *yeeld* up our con-  
 sciences to the *will* of any, or *surrender* up  
 our *judgements* to be *wholly* *disposed* by the  
 sentences, determinations of any; but now  
 in the other sense, I conceive that men may  
 be masters, & we may be *subject* to them in



may be yeelded to men.

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subordination to God and Christ. And <sup>a</sup> Qui mente sobrius dicat regi-  
surely if you look into the old Testament, <sup>b</sup> the ad vos per-  
it doth plainly hold forth this <sup>a</sup> subordina-  
tion of obedience in spirituall things, <sup>b</sup> the <sup>c</sup> in regno ve-  
people were bound to obey their Magi-  
strates when he commanded obedience to <sup>c</sup> stro velit  
th at vvhich God had commanded: and to <sup>d</sup> esse sine re-  
obey them I conceive not as they were <sup>e</sup> ligiosus, si-  
types of Christ, (as some imagine, who say <sup>f</sup> ve sacrile-  
their power was to cease, and to end in <sup>g</sup> gus. Aug.  
Christ, as the great King of his Church, & <sup>h</sup> de co. Do.  
in whom alone all authority over his peo-  
ple was to be shut up) but to them as they <sup>i</sup> c. 13.  
were temporal Magistrates, and were the <sup>j</sup> Si sacras  
fences of the worship of God: So that I <sup>k</sup> scripturas  
conceive a Magistrate without any im-  
peachment to the authority of Christ, or in-  
fringement of the liberty of conscience may <sup>l</sup> reges lau-  
require those things to be obeyed which are <sup>m</sup> dantur qui  
clearly revealed to be the will and mind of <sup>n</sup> rectum dei  
Christ, yet in this he is but a subordinate, <sup>o</sup> cultum su-  
& Christ is the supremam Master, he tells you <sup>p</sup> prema au-  
what is Gods will, not what is his: if he tell <sup>q</sup> thoritate  
you it is his too, it is because it is Gods first. <sup>r</sup> sua obser-  
But it may be Objected againe, though <sup>s</sup> vandum  
it should be granted, that a Magistrate <sup>t</sup> sanciebant,  
might command or impose such things as <sup>u</sup> qui idola-  
<sup>v</sup> triam ever-  
<sup>w</sup> tendam cu-  
<sup>x</sup> rabat, et in  
<sup>y</sup> N. T. reges  
<sup>z</sup> terre tax-  
<sup>aa</sup> antur quod  
cum meretrice Babylonica scortati sunt, debuerunt ergo idolatri-  
am euertere, veramq; religionem omnibus imperare. Dav. de  
Jud. & Nor.

are clearly evident to be the minde of Christ; yet why should hee *impose* things *doubtfull*?

*Ans.* For the Answer to this, 1 It vvould be inquired, whether the things *imposed* are *doubtfull* in themselves, or only *doubtfull* to me; If indeed they be *doubtfull* in themselves, I humbly conceive, either they should not be *imposed* at all, or *imposed* with all tendernesse: But if they be only *doubtfull* to me, they may yet be lawfully *imposed*, though as yet not lawfully *obeyed* by me. And that shall be my second Answer.

2 As some things may be lawfully *obeyed*, which may not lawfully be *imposed*: so there are some things which may be lawfully *imposed*, and yet not lawfully *obeyed*. *Heraclius* command of breaking downe the *Brazen Serpent* vvhen he saw men to *Idolatrize* to it; it vvwas a lawfull command; it might be lawfully *imposed*; and yet if there had been some who had reverentiall thoughts of it, as a thing vvwhich had been set up of God, so famous in the *Wildernesse*, and which is

*In dubiis circa dogmata fidei subditi nequeunt suas sententias quamvis erroneas relinquere, nisi instruantur, & novum iudicium in illis formetur, &c. Daven. de iudic. & norm fid.*

more,



more, a type of Christ; and therefore *Si impium, vel dubium aliquod proponitur, patiendum potius quod rex minatur, quam faciendum quod ab illo iubetur.* doubted, whether they might obey this command or no; I say, in this case it had not been lawfully obeyed by such, though it might be lawfully commanded by Hezekiah. Certainly, there are many things which may be commanded, and if you have respect only to the things commanded, may be lawfully obeyed, which yet if you have respect to the person who is to obey, may be unlawful to be obeyed. A man in this kind may both sinne in doing, for an erroneous conscience bindeth, and he may sinne in not doing, and be guilty of disobedience.

We might run into a large dispute upon this subject; but it is not my intent at this time; another occasion may be afforded in some other Discourse to treat more largely upon it; wherein this question may be rightly stated, faithfully examined, and satisfaction may be endeavoured to be given to the multitude of Scruples and Objections, in which, this point above many, I had like to have said any other, is abundant and fruitfull. In the meane time, I shall shut up this Answer. And having spoken to the maine Queries which are in controversie con-

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cerning Christian *freedom* : In stead of raising any more *Questions*. I shall now conclude the vvhole Discourse in some brieft application.

*Use 1.*

In the first place then: Is it so, that Christ hath *purchased* and instated Beleevers, and beleevers only into such a *priviledge*? then what a fearfull condition it is to be an unbeleever? you are still in bondage.

1 You are in bondage to sinne. 2 In bondage to Satan. 3 In bondage to the *Law* : and who can expresse a more miserable condition then this is? We will discover it to you.

1 You are in *bondage* to sinne, not only in bondage by sinne : that is, by sinne *exposed* : nay, and bound over to all evils, *spirituall*, *temporall*, and *eternall*, but you are in bondage to sinne, you are under the *commands* of every lust. Every sinne is a *tyrant* in the soule : Christ tells us, *Joh. 8. 34. Whoever committeth sinne is the servant of sinne.* First, you entertaine sinne as your friend, and afterwards it becomes your master ; you are the servants of sin, *Rom 6. 20.* You are sold to sin, as the Apostle saith of his naturall condition, *Rom. 7. 14. I am carnall, and sold under sinne.* Indeed, we are all of us sold under sinne by nature,



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nature, but here we *sell* our selves to sin ; As it was said of *Ahab* , *He sold himselfe to worke wickedness* ; so it may be said of us, wee are not onely *passively* content to be vassals to sin, but we do *actively* endeavour to vassall our selves, we are *actively* willing to be sinnes *slaves*, rather then to be Gods *servants*. It is set downe as the *character* of a man in his naturall condition, *He is disobedient serving divers lusts*, ——— *Tit. 3.3.* his obedience to sin is not *forced*, but free, not voluntary, but naturall and with *delight*. Hence it is said, that *sinne reignes* in them ; Sinne hath a *soveraignty*, not a *tyranny* in them: they are the *professed* servants to sinne, 2 *Pet. 2.19.* Like those who chose their Masters after the *Lords Jubile* vvas proclaimed ; whose eares were *boared* in token of perpetuall subjection.

And this is your condition, you are in bondage to sin. And this is a fearfull bondage, if you consider but these particulars.

1 It is a *soule* slavery. The condition of the *Israelites* under *Pharaoh*, and those vwho are now under the Turkish *Galleyes*, is very sad ; but that is but the *bondage* of the body ; but this is a *soule* slavery, the bondage of the soule. What is it to have

*A me ipso  
me libera  
Domine,  
Aug.*

have our *bodies* vassall'd, our *estates* inflav-  
ved, in comparison of our *souls*? Better  
to be under the tyranny of the most im-  
perious man, then under the vassallage and  
slavery of sinne and our owne corruption.  
This is the utmost, the *finishing* conclu-  
ding stroke of God to give a man up to  
his sinne; to say, *You that are filthy, be  
filthy still*; and therefore the worst of  
of judgements.

2 It is a senselesse slavery; a slavery  
that wee were not *sensible* of; we say in  
nature, that those *diseases* are most mor-  
tall, that deprive us of sense: now this is  
a senselesse slavery, wee are in *chaines* and  
feele it not, wee are under the *weights* of  
sinne and are not sensible of it; God doth  
often bring us in bondage by sin, he claps  
us under the fears and terrours of a self-  
condemning conscience, and all this is that  
he might deliver us out of the bondage to  
sinne. We say a burning *Feaver* is more  
hopefull then a *Lethargy*; the Physitian  
doth sometimes cast his Patient into a  
*Feaver* to *cure* the *Lethargy*; So a woun-  
ded and troubled condition, is better then  
a secure and dead condition; *The strong  
man keeps the house when all is at peace*. And  
this is the misery of this bondage, you are  
unsensible of it.

*Miserius  
nihil est mi-  
sero, se non  
miserante.*



3 It is an *active* slavery : A man vassall'd to his lusts, will drudge or take any paines to satisfie them : such a man vwill spend his paines, his strength, his health, his estate too, to *satisfie* his lusts : though they think every thing *too much* laid out for God and Christ : yet they thinke nothing *too much* to spend upon their lusts. — It is an *active* slavery : and yet more,

4 It is a *willing* slavery : they count their *slavery* freedome, their *bondage* liberty; their *chaines* of brasse, to be chaines of pearl; they are voluntaries, vwillig servants to sinne. How often hath the Lords *Jubile* been proclaimed? how often hath Christ tendred to set us free, and yet we have chosen to returne to our *old* masters? and therefore just vvith God that hee should *haue* our eares in token of eternall *slavery* to sinne and Satan.

5 It is a bondage out of vvwhich we are not *able* to helpe our selves.

1 Neither can vve redeeme our selves by *price*.

2 Nor deliver our selves by *power* or Conquest.

1 We cannot redeeme our selves by *price*. A man may be in bondage to men, and able to *ransome* himself; if not by his *owne*

owne power, yet by the *helps*, collections, and contributions of others. But no man can redeeme his owne soule. Nay, all the *contributions* of men or Angels fall too

Mat. 25.9. short; they have but *oyle* to serve themselves: It is set downe not onely as the proper *work* of Christ, but the greatest *work* vvhich Christ hath done, to Re-

ἵνα ἱερα-  
γοποιήσῃ.

deem his people from sinne: Indeed hee did it by price, Gal. 4.5. hee *bought* us out, but it was not by silver and gold, as 1 Pet. 1.18. Peter tells us; the *Redemption* of our souls is more precious, Psalm 49.7,8. but it was by the *blood* of Christ.

2 As wee vvere not able to redeeme our selves by price, so wee vvere not able to deliver our selves by power: to be a sinner, and to be without *strength*, they are all one in the Apostles phrase, Rom. 5.6,8. And therefore hee tells us there, *While we were sinners, and yet without strength, Christ dyed for us.* Indeed, we could doe *nothing* to helpe our selues out of this bondage; wee vvere not able to *weepe*, to pray, to worke our selves out of this condition. — It is with us as men in the *quick-sands*, the more they strive, the deeper they *sinke* themselves: so the more we *strive* by our owne strength,  
by



by our owne power, the more wee doe *intangle* and chaine our selves in this condition. And by this you may see *something* into this miserable condition; but yet this is not all: and therefore.

2 We are in bondage to Satan, not that we *owed* him any thing; wee were onely *indebted* to Gods Justice; but hee is Gods *Jaylor*, who holds poore soules downe as under *brazen* barres, and iron gates not to be broken; if a man were in *bondage*, it is some reliefe to have a *mercifull* Jaylor; but this addes to the misery, thou hast a *cruell* Jaylor, the Jaylor of hell is like *Nebuchadnezzar* who will take no Rewards, hee will not be *bribed*, nor *perswaded* to set thee free. Satan is a cruell Tyrant, who rules in the heart of the children of *disobedience*, Ephes. 2. 2. And you are taken captives at his will, as the Apostle tells us, 2 Tim. 2. 26. Indeed, he hath some that are more *royall* slaves then others: Some hee keepes in *arctâ custodiâ*, close prisoners; holds them downe with many *weights* and chaines, under the *raging* power of many *lusts* and corruptions; and some he keepes in *liberâ custodiâ*, prisoners at large; he suffers them to *walk* about; they have the liberty of the prison,

son, but yet are *claps* up at his pleasure; they are taken *captive* at his will: though he may suffer them to doe many actions; *Herod* to heare, *Judas* to preach, yet hee hath *hold* of them by their lusts, hee can *bring* them back vwhen he pleaseth. And that is a second particular, you are in bondage to Satan: And this,

1 It is a cruell bondage; a merciless bondage: What is the bondage of *Israel* to *Pharaoh* in comparison of this to Satan? And,

2 It is an *universall* bondage. 1 *Universall* in respect of *persons*, for you were all borne *slaves*. 2 It is *Universall* in respect of *parts*, you have no *part* free; the *judgement*, will, affections, mind and conscience, they are all in *chaines*, all inflaved to Satan.

3 And it is *Universall* in respect of *actions* and performances; thou canst not performe one *action* as a freeman; thou maist performe the *actions* of a free man, such actions as free men doe; but thou canst not performe them as a free man: thou prayest as a slave, not a sonne; thou weepst as a slave, not as a free man: It is more for feare of the *lash*, then for *hatred* of sin and love of God: all thy *actions* are  
actions



actions in bondage ; thy very spirit is in a bondage, thou hast no spirit of freedome, of naturalnesse and delight in any thing thou dost.

And this is a sad condition : In this condition thou art till Christ set thee free : but yet further,

3 Thou art in bondage to the Law, and that 1 To the curse : 2 to the rigour of the Law.

1 Thou art in bondage to the curse of the Law ; to the penalties and forfeitures of the Law, the Apostle tells us, Gal. 3. 10. *As many as are of the workes of the Law they are under the curse.* And why so? For it is written, *Cursed is every one who doth not continue in all things which are written in the Booke of the Law to doe them.* and that is impossible : and therefore you must needs be *unavoydably* under the curse. —

And if we should now take this in pieces, and shew you how much lies in the bowels of this curse : you would then see your miserable condition. It doth comprehend *all* miseries temporall, spirituall, and eternall. It is

1 A *comprehensive* curse, an *universall* curse ; you are cursed in every condition :

in

in your *gold*, silver, relations; in your very mercies, where others are blessed in their afflictions, you are cursed in your mercies. As there is a *blessing* hid in the vvorst things to the godly; a *blessing* in sicknesse, in poverty, in crosses, losses, death it selfe. — So there is a curse in the best things to wicked men; a curse in your gold and silver, in your comforts and enjoyments. — It is an *extensive* curse.

2 It is an *unavoydable* curse; as thou art a sonne of *Adam*, so thou art borne an heire to this curse.

3 It is an *unsupportable* curse, vvhich men nor *Angels* are able to beare: you see the *Angels* themselves they lye under it, and cannot *help* themselves: the vvrath of man may be borne, at least undergone, it is but a wrath *reacheth* to the body; but who can *bear* the wrath of God? it is a vvrath *reacheth* to the soule, and vvhoe *knowes*, much lesse who can *bear* the power of this wrath?

Parce pre-  
cor Impe-  
rator, tu  
carcerem,  
ille Gehem-  
nam.

4 It is an *unremovable* curse: if wee looke upon anything vve can do: if God *lay* it on, it is not all the power and wit of men or *Angels* that can take it off. As none can take Beleevers out of the *hands* of Gods mercy: so none can take unbe-  
leevers



lievers out of the *hands* of his justice. And that is the first Particular : you are in bondage to the curse of the Law.

2 You are in *bondage* to the *rigour* of the Law : vvhich requires in the rigour of it;

1 Hard things, *difficult* things: looke over the *duties* commanded, and see if they be not difficult things : Nay,

2 It requires *impossible* things in the *station* wherein wee are: *It is a yoke we are not able to bear*, Acts 15.10. We might as well be set to move *Mountaines*, to stop the Sunne in its course, to fetch yonder *Starre* from heaven, as to doe what the Law commandeth.

3 And yet all this it *requires* to bee done of us in the *exactness*, and according to the *exactness* of the command. It requires *perfect* obedience, both in respect of the *principle*, and in respect of the manner, and in respect of the *end*: it will *abate* nothing.

4 Yea, and all this it requires in our owne *persons*. It will not *admit* of obedience by a surety: not of performance by another, that is *Gospel*; it requires all in our *own person*, Gal. 3. 10.

5 Nay, and it vvill not *accept* of the

Z

most

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most *eminent* endeavours, if there be any *fayling* in the performance. It will not allow of *affections* for actions, of *indeavours* for performances: this is Gospel.

6 It requires *constancy* in all this; the *whole* man, the *whole* Law, the *whole* *life*; if you doe *obey* never so many years; if you *faile* but in one tittle at last: but in a *thought*, a motion, you are gone for ever: the Law saith, *Cursed is he that doth not continue to obey in every thing.* —

7 Notwithstanding all this *exaction* from you; yet it vwill not *afford* you any strength, nor suffer you to get *helpe* of another; you must beare your burden alone: It layes *load* on you; imposeth duty and considers not your strength; nor will afford any to you: it bids you *look* to it as well as you can; it will have it either *by you, or out of you.*

8 And here againe is the rigour of it; that upon the least *failing*, all the *hopes* you had of *good* by the Law is gone; you are *disinabled* and made incapable for ever expecting any *good* by it: you are *spit* for ever. Upon *Adams* first sinne all his *hopes* of life by the *Law* was *gone*; that if God had not propounded a *Christ*, he had beene *lost* for ever. Why, but you will say,



say, might hee not be *able* to doe *twice* as much good as hee had done evill, and so make amends for his former *fault*? No; here was the further rigour of it.

9 If once thou hadst *offended*, though in the *least* particular, thou couldest never make *amends* for it; thou canst never *out doe* the Law: if thou couldest *out-doe* vvhhat the Law required, yet all thou couldest *doe* would never make amends; it would never *make* up the former fault; if thou shouldest goe about to *redeme* every *idle* word with an *age* of prayers; every act of *injustice* vwith a *treasury* of almes; every *omission* vwith millions of dutie; yet all this were too *little*, all this would not do to make *amends* for thy former failings. VVhy, but you will say, what then? will not the Law *accept* of my teares, my repentance for my fault? No; here is a further rigour of the Law.

10 If ever thou hast *offended*, though in the least particular, yet thou art *gone* for ever: here is no place for repentance: It will not *admit* of teares, or repentance to come in; this is *Gospel*, not Law. If thou *faile* in the least particular, and should *weepe* seas of teares; teares of *blood*; even thy *eyes* out of thy head: yet  
Z 2 all

all this will be no *reliefe* to thee here : the Law will *admit* of no repentance.

And thus you see the *miserable* condition to be in bondage : which I have spoken the larger unto, to *beighen* and commend this great *priviledge* of freedome to you. We use to say, *contraries* doe illustrate one another : I hope then by *seeing* the miserable condition of being in bondage, you will be better *able* to conceive of this blessed *priviledge* of being set free by Christ. All vvhich I have set downe at large in the entrance into this discourse ; and shewed you how Christ hath *freed* us from *Sinne*, from *Satan*, from the *Law* ; to which I refer you.— And say yet further.

2 *Use.*

You whom Christ hath *instated* into this high and *glorious* *priviledge*, it is your work to maintaine it, *Gal. 5. 1. Stand fast in the liberty where with Christ hath made you free.*

There are two *great* things vvhich Christ hath *intrusted* unto us, and we are to preserve them inviolate.

1 The first is Christian *faith*, verse 3. of *Jude*, *See that ye earnestly contend for the maintenance of the faith, which was once delivered to the Saints.*

2 The



2 The second is *Christian Liberty*, Gal. 5. 1. *Stand fast in the liberty where-with Christ hath made you free* : Every man should be *faithfull* in those things vvherein hee is *intrusted*; God hath *intrusted* you vwith *precious* things. *Christian faith*, and *Christian liberty* : and how carefull should we be to maintaine them? *Civill* and *Corporall liberties* they are very *precious*; how doe wee ingage our selves now for our liberties, and our freedoms, against those who would *deprive* us of them? And indeed they may justly be esteemed they are men of *a'ject* minds, that would for any consideration forgoe their freedoms and liberties.

Leo the *Emperour* made a severe *Constitution*, wherein hee *forbad* all men the *buying*, and all men the *selling* of their freedoms : esteeming it madnesse in any to *part* with his freedom. And if *Civill* freedoms are so *precious*, and to be maintained; how much more our *spirituall* freedom, the freedom by Christ? A freedom so dearely *purchased* by the *blood* of Christ. You esteeme your *Civill* freedoms the better, in that they cost so much of the *blood* of your *Ancestors* to compasse them. It is basenesse to be care-

lesse of that, which they indured the losse of so much *bloud* to compasse. How much more should we esteeme our freedom, which was *purchased* by the *bloud* of Christ? You are *Redeemed* not by silver and gold, but by the *bloud* of Christ, saith the Apostle. So that it is a freedom dearly *purchased*, and mercifully *revealed*; yea, and as freely *bestowed*; and fully *conveyed* unto us by the *Spirit* of Christ, and therefore how should wee *indeavour* the maintenance of it? To stand fast in the liberty wherein Christ hath set us free, and be not intangled againe with the yoke of bondage, Gal. 5. 1.

I Maintaine your Christian liberty, or your liberty you have in Christ against the Law, neither looking for *justification* from it, nor fearing *Condemnation* by it. Live in respect of your *practise* and obedience, as men not to be *cast* and condemned, or acquitted and justified by the Law; It is a hard lesson to *live* above the law, and yet to *walk* in the law. This is the *lesson* we are to learne, to *walk* in the law in respect of *duty*, but yet to live above the law in respect of comfort, neither *expecting* favor from thence in point of obedience, nor fearing rigour from thence in point



point of failing. Let the Law come in to remember you of sin if you *fail*, but suffer it not to *arrest* you, and dragge you into that *Court* to be tryed and *judged* for your failings, this is to make *voyd* Christ and grace. Indeed, we too much *live* as though we were to *expect* life by workes, and not by Grace. We are too *bigge* in our selves when we doe well, and too *little* in Christ in our failings: Oh that we could learn to be *nothing* in our selves in our strength, and to be *all* in Christ in our weaknesse. In a word, how to *walk* in the Law as a *Rule* of sanctification, and yet to *live* upon Christ and the promises in point of justification. The Law is a *yoke* of bondage as *Jerome* calls it, and they who look for *righteousnesse* from thence, are like Oxen in the yoke, vvhoe draw and toyle, and when they have done their *labour* are fatted for slaughter: So these when they have endeavoured hard after their *owne* righteousness, doe *perish* at last in their *just* condemnation. *Luther* calls these men the *devills Martyrs*, they take much paines to goe to Hell, *Rom. 10. 3.* They being ignorant goe about to *establishe* their *owne* righteousness, and will not submit themselves *unto* the righteousness of God. Proud Nature

would faine doe something for the *purchase* of Glory, God will have it of *Grace*, and wee would have it of *Debt*; God would have it of *Gift*, and wee would have it of *Purchase*, and wee have too much of that nature in us; wee goe to prayer, and *look* upon our *duties* and tears, as so much good *money* laid out for the *purchase* of heaven and glory, nay, though we bring no money, yet wee would bring money-worth, and plead our own *qualifications* and dispositions to *interest* us in the promise. This utterly *crosseth* Gods designe, he will have all of *Grace*, and thou wouldst have all of *Debt*. It is not now, *Do this* and *live*; but beleeeve, and thou shalt be saved: walke in the *duties* of the Law, but with a *Gospel* spirit, let the Law come in as a *Rule* of Sanctification, but keep it out in *point* of Justification, any thing taken in here, one *flaw* here spoiles all. It was well said of *Luther*, Walke in the *heaven* of the promise, but in the *earth* of the law; In the heaven of the promise, in respect of beleeeving, and in the earth of the law, in respect of obeying, and so thou shalt *give* the Law its honour, and Christ his *Glory*.

2 Maintaine it against men, Christian liberty



liberty is a *precious* jewell, suffer not any  
 to *rob* you of it. Let us never surrender  
 up our *judgements* or our consciences to  
 be *disposed* according to the Opinions, and  
 to be *subjected* to the *sentences* and deter-  
 minations of men. Let neither *power* or  
*policy*, force or fraud *rob* you of this *preci-*  
*ous* jewell. I shall speake only to this lat-  
 ter. Let not *fraud* and *policy*; the Apostle  
 saith, *stand fast and be not intangled*, let us  
 not returne like *willing* slaves into our  
*chaines* againe. \* It is a greater evill of  
 a *freeman* to be made a slave, then to be a  
 slave borne: Therefore take heed, be not  
*tempted* to slavery, as the *fish* into the  
 Net, be not *insnared* and over-whelmed  
 by the *policies* of men, wee are warned to  
 take heed none deceive us, *Ephesians* 5. 6.  
*2 Col.* 4. 8. *2 Thess.* 2. 3. as if it vvere in  
 our *power* to prevent it, and so it is, we can-  
 not be *insnared* but by our owne *default*.  
 We often *betray* away our liberty when  
 we might maintaine it, and so become the  
 servants of men. And this ariseth either,  
 1 From *weaknes* of head, or 2 from *wicked-*  
*nes* of heart; It is my *exhortation* therefore  
 that those who are the freemen of Christ,  
 would *maintain* their Christian freedom,  
 as against the *law*, so against men: be not

*tempted*

\* In doctri-  
 nis quorū-  
 vis mortā-  
 lium ad-  
 mittendis  
 adhibendū  
 est examen,  
 et iudiciū  
 discretio-  
 nis, ut pos-  
 simus tan-  
 quam probi  
 argentarii  
 adulterinā  
 à legitima  
 doctrina  
 discernere  
 Dav. de  
 iud. ac. nor.  
 ἐν αὐτοῖς.  
 ne implice-  
 mini.  
 \* Gravius  
 malum ex  
 libero ser-  
 vum fieri  
 quam ser-  
 vum nasci.  
 Ambr. \*

a Omnibus  
piis incum-  
bit ut sibi  
caveant, et  
quamvis  
doctrinam  
diligenter  
examinent  
ne falsa  
forsan pro-  
veris susci-  
piant,  
quisq; de-  
bet nisi sua  
fide, suo-  
que iudicio  
divinitus  
inspirato,  
non exalte-  
rius nutu  
& arbitrio  
pendere.  
Whitak.  
contr. 1. q.  
de interp.  
Scrip. Con-  
sul Dav.  
de iudic. et  
norm. fid.  
cap. 25. &c.

tempted or threatned out of it, be not bri-  
bed or frighted from it, let neither force  
nor fraud rob you of it, wee often keep it  
against force, and lose it by fraud; to what  
purpose is it to maintaine it against those,  
who are the open oppugners of it, the Pa-  
pists, and such as would take it from us,  
and give it up by our owne hands, to them  
perhaps that seek not for it? Nothing is  
more usuall, and therefore beware: Give  
not up your *selves* to the opinions of other  
men, though never so Learned, never so  
holy, because it is their opinion. It is the  
Apostles direction, *Try all things, and hold  
fast to that which is good,* 1 Thess. 5. 21. It  
often falls out that a high *esteem* of others  
for their learning and Piety, make men  
to take up all upon *trust* from such, and  
to *subject* their judgements to their opi-  
nions, and their consciences to their *pre-  
cepts*, men will *suspect* a truth if a liar af-  
firme it, and therefore Christ would not  
owne the devils *acknowledgement* of him,  
when he said, *Thou art the Son of God*;  
but they are ready to *beleeve* an errour, to  
give credit to an untruth, if an *honest* and  
*faithfull* man affirme it, vvhatever such  
men say, it comes with a great deal of *au-  
thority* into mens spirits; And yet it is pos-  
sible



sible for such men to mistake ; It is a most dangerous thing to have mens persons in too much<sup>b</sup> admiration, as the Apostle saith, Jud. 16. You know who tels us , That we know but in part, 1 Cor. 13. 12. The best are imperfect in knowledg, the most learned,<sup>c</sup> and holy Martyrs, every man hath need of his allowance , they are but men, and in that subject to errour, though these things may afford probable conjectures, that what they hold forth is a truth, yet these are not infallible evidences. Indeed, there is much to be given to men of learning and piety, but we must not tye our boat to their ship, wee must not, as the phrase is, pin our faith upon their sleeves, wee must not subject our judgments, resolve our faith into their authority, this is to make men masters of our faith, this is a shread of that Garment, whereby Babylon is distinguished; a mark of the Roman Antichristian Church, to resolve our faith into the authorities of men, & though it be not required of you, yet it is no less done (though more finely done) by many, then by those of whom such implicate faith, & blind obedience is required.

<sup>b</sup> In doctrina investiganda non solum alienis, sed suis utendum oculis.

<sup>c</sup> Quanto ingenio Origens et

Tertullianus, quanta doctrina, quam singulari eloquentia imbuti fue-

runt, omnes intelligunt, adeo ut alter Græcorum, alter Latinorum Princeps habitus :

atqui isti in

errores multos inciderunt, et qui pertinaciter eorum sententias defenderunt, hæretici habiti sunt, et Tertullianistæ, Origenistæ appellati, --- &c. Reynolds cont. hæres. c. 11. etiam cens. Apoc. præleſt.

e Sancti  
quidem fu-  
erunt, sed  
tamen ho-  
mines, af-  
fectus suos  
habuerunt,  
et approp-  
riam. riva.  
passi sunt.  
Whitak.  
contr 4 q.  
4.p. 396,  
397. Vid.  
Daven. de  
judic. et  
norm. fidei.  
cap. 25.  
De iudicio  
privatorum  
quod pra-  
ctica dis-  
cretionis  
vocatur.

It is my exhortation and your *duty*, to labour to maintaine your Christian free-  
dome: It was *dearly* purchased, and mer-  
cifully bestowed on you; and therefore  
should not be *weakly* lost, nor yet *wilfully*  
maintained. It was given in *mercy*, and  
must be kept in *judgement*: you ought to  
use the judgement of discretion in reject-  
ing and embracing doctrines, yet vvith  
discretion; wee must neither *subject* our  
selves to the doctrines and *determinations*  
of men, though learned and *holy* men,  
with *blind* judgement, nor are we to re-  
ject them with a perverse *will*: And this  
is all I shall speake to the second *branch*  
of this exhortation, and of maintaining  
of our Christian liberty. Wee come to  
a third, vvhich is no lesse *necessary*: and  
that is,

3 Beware of *abusing* of it. Christian  
liberty is a *precious* thing; and the more  
precious, the more care not to abuse it;  
precious things doe use to be *commended*  
to us with words of Caution; Christian  
liberty is a *precious* thing, you see it was  
*dearly* purchased, and mercifully *bestow-*  
*ed* upon us, and therefore let me *subjoyne*  
this Caution, and so conclude. Beware of  
abusing of it. Now that I may not speake

in



in theayre, there are sixe wayes whereby Christian liberty is abused.

I Wee abuse Christian liberty, when in the use of it we *scandall* others: liberty vvas purchased for the *comfote* of our selves, not for the affliction of others; they abuse it indeed, who so use it, as to others *affliction*. We reade of some young Christians of *Corinth* vwould eat meat offered to Idols, to that end onely to *show* their liberty: But the Apostle tells them, 1 Cor. 10.24. *All things are lawfull for me, but all things are not expedient.* And Saint Paul is frequent in instructing them, how to exercise Christian liberty in case of *scandall*, Gal. 5.13. *Brethren, you have been called unto liberty, only use not liberty for an occasion to the flesh, but by love-serve one another.* Christ hath taken off our former yoke of bondage, not that wee should be more wanton, but more *carefull*: Indeed for the *comfote* of our selves, but not to *destroy* another, as the Apostle argues, 1 Cor. 8.11. *Through thy knowledge shall thy weak brother perishe for whom Christ dyed, &c.*

But I shall hasten to a conclusion, and therefore will *shut* up all in a word.

¶ There

356 *Christian liberty abused.*

2 There is a *second* way, whereby wee doe *abuse* our Christian liberty : and that is when we *use* it to *superstition*, many will say they have Christian liberty : and therefore dare *venture* upon any *observations*, customes and gestures, although never *warranted* by the Word : this indeed is Christian licentiousnesse, not Christian liberty ; Christian liberty is yet a bounded liberty, bounded with Laws and Rules : but these are men within no bounds, and therefore Libertines.

3 We doe *abuse* it when wee make *void* the Law of God, as I have shewed you at large, when wee shall *judge* it our liberty to be *exempted* from duty : which indeed is true *bondage*, no Christian liberty. The *liberty* of a Christian lies not in *exemption* from service, but in *service* : and surely that man is yet in *bondage*, who doth not *judge service* his liberty.

4 When wee give too much *scope* to our selves in things that are *lawfull*. It is an *easy* thing to *runne* from use to abuse ; of such men *Jude* speaks in the 4 verse of that Epistle : *There are certaine men turne the grace of God into wantonnesse.*

5 When wee doe *use* it *undutifully* :  
denying



denying the obedience to *lawfull Authority* in things *lawfull* upon pretence of *Christian liberty* : which is indeed to make the *world* leuell, and throw downe all *lawfull Authority*.

6 When wee will be *tyed* to nothing, *bound* to nothing but what our owne spirits *incline* us to : of which I have spoken at large : and therefore I shall *conclude* all with the words of the Apostle, in the 1 Pet. 2. 16. *You are free, yet use not your liberty for a cloake of maliciousnesse, but as the servants of God.*

F I N I S.





A Preface to the ensuing Dis-  
course of the Learned  
John Cameron.

Christian Reader,



**G**oodnesse and light are of a *Bonum est diffusivum sui.* diffusive nature; Birds when they come to a full heape of *Invidendo alienum bonum, suum faciunt supplicium;* corne, will chirp and call in *qui gaudento fecissent suum peculium: nam tolle invidiam; & tuum est quod habeo; tolle invidiam; & meum est quod habes.* for their fellowes; After much *Aug. Charitas est fur fide-  
lissimus et innocentis-  
simus, quid omnia bona* search I think I have found *proximorum sua facit, neque; tamen illi adimit.* a full floore, and have unlock't the doores; yea brought it forth to invite others to feed upon it. It is a Discourse of that Learned and famous Divine, Mr. JOHN CAMERON, Concerning the three-fold Covenant of God with man. It is the Key to the Gospel, and the best resolver that I have met with all of those intricate Controversies, and Disputes concerning the Law; we reade often in Scripture that the Law was a Covenant, and more frequently among Divines, that we are free from the Law as a Covenant, but to tell us what Covenant this was, hath not been the worke of many; that it was not a Covenant of works, I have shewed at large in the foregoing Discourse; and if

a Covenant of Grace, how are we said to be freed from it ; in this ensuing Discourse this doubt is resolved ; and being thereby in some good measure satisfied my selfe , I have here annexed it to do the like for thee. It was first written in Latine, and for their sakes who understand not that Language, I thought good not onely with Sampson , to impart the sweetnesse , but, which was more then he would do , unfold the Riddle also ; and to render to you these excellent labours ( too precious to be any longer concealed, or hid under the shell of an unknown tongue ) in your own native language. In which ( so farre as that restraint would not darken the sense ) I have kept me to the propriety of the Language. I will keepe thee no longer off, but shall now give thee leave to feast thy selfe upon his plenty, by which ( as by all the labours of the Saints ) that thou may grow up in light, and love; Grace and life; is the earnest prayer of him

Who is not his own, if not thine  
in the service of Christ,

S. B.





# CERTAIN THESES,

or,

Positions of the Learned JOHN  
CAMERON, Concerning the three-  
fold Covenant of God with  
Man.

## 1 Thesis.



Covenant in Scripture, doth <sup>Two fold</sup> sometimes signifie the <sup>Covenant.</sup> absolute Promise of God, <sup>Absolute.</sup> without any *restipulation*; as was that *Covenant* which God made with <sup>a</sup> Noah presently after <sup>a Gen 9.</sup> the Flood, freely *promising* never to de- <sup>11.</sup>stroy the world againe by water; of this kinde <sup>b</sup> is that *Covenant*, in which God <sup>b Heb. 8. 10</sup> promiseth to give unto his *Elect*, faith and perseverance: to which *promise* there cannot be *conceived* any *condition* to be annexed, which is not *comprehended* in the promise it selfe.

## 2 Thesis.

But it often falls out that the name of <sup>2 Conditionall.</sup> Covenant

Gods love *Covenant* is so used in holy Scriptures, as is twofold, it is *evident* thereby is signified the free antecedent, and consequent, *promise* of God; yet with the *restipulation* of our duty, which otherwise, though there were no such *intervening* promise, it might both *be required* of God, and also (if it so pleased God) ought to be *performed* of the creature.

## 3 Thesis.

This *distinction* of the Covenant, doth depend upon the *distinction* of the love of God, and for there is love of God to the creature; from whence every thing that is good in the creature hath wholly flowed, and there is the *acquiescent* love of God in the creature; and this the creature hath received; not for any thing from it selfe, but from God, as it was loved with that *first* love of God; that love, for better understanding, wee call Gods *primary* or antecedent; this, Gods *secondary* or consequent love: from that wee say, doth depend both the *paction* and fulfilling of the absolute *Covenant*, from this depends the fulfilling of that *Covenant*, to which is *annexed* a restipulation, not so the paction, for that we say, depends on the first love.

A Thesis



*4 Thesis.*

For in the *absolute* Covenant, there is nothing in the creature that doth *impell* God either to *promise*, or to *performe* what he hath promised; But in that *Covenant* to vvhich a *restipulation* is annexed, God doth *fulfill* what hee hath promised, because the *creature* hath rendered vvhath is required; And although God hath made such a *Covenant*, wherein he hath *promised* so great things, upon *condition* of mans performance, yet all this proceeds from the *antecedent* love of God.

*5 Thesis.*

So great things, I say, because to *prescribe* a *c* measure of reward, is an *action* *c* Mat. 10. of a most free vwill not of Gods nature, 15. when yet *d* to *render* any thing in reward *d* Heb. 6. of due service from the creature, and to <sup>10.</sup> *promise* that, doth altogether belong to the *consequent* love of God, which is not onely *voluntary* love, but a *naturall* property in God, who of his owne proper nature doth *incline* to the *reward* of good, as to the *punishment* of evill; vvhhen the antecedent love of God is altogether *voluntary*.

## 6. Thesis.

WVe are here to treat of this *Covenant*, to which is annexed a *restipulation*; and because it is not one *simple* *Covenant*, we shal distribute it into its *severall* kinds, and we shall strictly *examine* what doth *agree* to every kinde, and in what manner they *differ* among themselves.

## 7 Thesis.

Condition-  
nall Cove-  
nant is  
threefold,

e Heb. 8.  
13.

f 48 Thesis.  
&c.

Wee say therefore there is a *Covenant* of Nature, another *Covenant* of Grace, and another *Subservient* to the *Covenant* of Grace; (which is called in Scripture, the *Old Covenant*) and therefore wee will deale with that in the last place; giving the *first* place to the *Covenant* of Nature, and of *Grace*; because they are the chiefe, and because they have no respect to any other *Covenant*, although we doe not deny the *Covenant* of Nature, in this corruption of our nature, to be *subservient* to the *Covenant* of Grace, as it doth *inflame* the minds of men with the *desire* of it: vvhich thing yet it doth by *accident*: Seeing this is not the *Scope* of that *Covenant*, of which we shall speake more largely <sup>f</sup> hereafter.



8 *Thesis.*

The *Covenant* of Nature, and the *Covenant* of Grace doe agree.

1 In the *generall* end; Gods *glory* being the *end* of both.

2 They agree in the *persons* *Covenanting*, who are *God* and *Man*.

3 They agree in the *externall* form, in that a *restipulation* is annexed to thē both.

4 They agree in the *Nature*, in that both are *unchangeable*.

9 *Thesis.*

They differ, 1 In the *speciall* end; for the *end* of the *Covenant* of Nature, is the *declaration* of Gods justice, but the end of the *Covenant* of grace, is the *declaration* of his mercy.

2 They differ in the *foundation*; for the *foundation* of the *Covenant* of Nature, is the *creation* of Man, and *integrity* of mans nature; but the *foundation* of the *Covenant* of Grace, is the *redemption* of man by Christ.

3 They differ in the *Quality*, and *exterior* manner of the *Persons* *covenanting*; for in the *Covenant* of Nature, God the *Creator* doth require his *due*, or right, of man pure and perfect; but in the *Covenant* of Grace, God as a *mercifull* Father doth offer himselfe to a sinner, wounded

ded with the conscience of sinne.

4 They differ in the *Stipulation*; In the *Covenant of Nature*, naturall righteousness is required, but in the *Covenant of Grace*, faith alone is required.

5 They differ in the *Promise*; In the *Covenant of Nature*, eternall and blessed life is promised, but yet an <sup>8</sup> animall life, to be lived in *Paradise*: but in the *Covenant of Grace* a heavenly and spirituall life is promised.

8 Gen. 8. 9.

6 They differ in the *manner of Sanction* or ratification. In the *Covenant of Nature* there was no *Mediatour*; hence the *Covenant of Nature* was not promised before it was published. But the *Covenant of Grace* was first promised, and long after was published and ratified in the blood of the Sonne of God.

10 Thesis.

The difference between justice and faith.

Justice and Faith doe differ; as giving, and receiving, for Justice gives to God (his due), Faith receives (from God what is not our due); Justice is placed in the mutnall Love of God, Faith in the persuasion of the love of God. But yet these are joyned in an unseparable tye; yet so, as Faith doth precede, Love doth follow, Faith is the Cause, Love the effect;

In-



*Initiall* and weake Faith, begets love, though lesse fervent: *Perfect* and compleat faith, begets *burning* affections; therefore righteousness, or *justice presupposeth* (as they say) faith: and on the contrary, *faith* doth necessarily *conclude* (or presuppose) love, as the consequent of it.

II *Thesis.*

VVhence there ariseth a threefold *question*, neither unprofitable, nor difficult to unfold. 1 Why in the *covenant* of Nature God doth not in expresse tearmes require faith, but obedience and love? 2 By what right *faith* and justice, or righteousness are *opposed* in the *covenant* of Grace, seeing they cannot be separated? 3 Whether, and how that *faith* which *exact* justice doth presuppose in the *covenant* of Nature, doth differ from that *faith* which God requires in the *covenant* of Grace?

I 2 *Thesis.*

To the first *Question* we answer. That Why God God never did *require* faith of man, save <sup>doth not</sup> onely by consequence. <sup>require</sup>

First of all, because there was not any <sup>faith from</sup> so much as *probable* cause given unto *Adam.* man, of *distrusting*, in the least, the love (and

And why  
he exact-  
eth it of  
us.

[ and favour ] of God ; for as much as *sin* had not as yet set footing in the world : quite otherwise it falls out in the Covenant of Grace , vvhich is made with a *conscience* terrified with the sense of sin, and which is able no otherwise to raise up her selfe, then by *hearing* that there is nothing at all that is *required* of her, but onely *faith* ; that is, onely to *perswade* her selfe, that she is *precious* unto God , and accepted of him.

\* γὰρ τὸ  
ἀκριβο-  
σίναιον.

Secondly , in the *Covenant* of Nature is considered vvhhat it is that man is indebted unto God, and that is *exacted* of him \* according to the *strictnesse* and *rigour* of justice (for it is *Justice* and *Holinessse*, that he oweth.) But now in the *covenant* of Grace [ is considered onely ] what God *reconciled* in his Sonne, is willing to make tender of to man, and that he *tenders* freely.

### 13 Thesis.

How faith  
and righ-  
teousnesse  
(or justice)  
are oppo-  
sed in ju-  
stification.

To the second *Question* wee answer ; that *faith* in the *covenant* of Grace is not therefore *opposed* to the *righteousnesse* of man ; Because formerly they vvere not able to *consist* together ; or for that they could not *be* together (yea verily as hath beene said , they mutually grant and deny



deny each other ) but because in one and the same *Court* ( as wee may so speake ) they cannot *concur* together to the *justifying*, or acquitting of a man; for in the *Court* of Justice, in which it is so called *Justice*, from the Covenant of Nature; either the *just* man is *acquitted*, or the unjust man is *condemned*: Neither is it here *directly* questioned, whether hast thou *believed* that thou art *precious* unto God; but whether hast thou *loved* God? Whereas in the *Court* of Mercy this is not [ *primarily* ] and properly *demanded*, whether hast thou *loved* God? but, whether or no, hast thou *believed*? and if thou hast *believed*, thou shalt thereupon be *acquitted*; and if not, thou art then immediately *bound* over to the *Court* of justice [ there to answer it. ]

14 *Thesis.*

To the third *Question* wee answer: ( The a-  
That *faith*, which the exact *Justice* of agreement  
man in the covenant of Nature presup- of the faith  
poseth, in this agreeth with the *faith* of Adam,  
which is *required* in the Covenant of and of  
Grace, in that both are from God; both ours. The  
are a *perswasion* of the love of God, both disagree-  
ment,  
doe *beget* in man the *mutuall* love of God;  
because *faith* abounding, love also abound-  
eth,

eth; and *faith* languishing, Love doth languish; and *faith* extinguished, Love also is extinguished. But they differ, first, in the *foundation*; for the *faith* which the justice of Nature doth *presuppose*, is *founded* upon the title of a *perfect* Creature, and therefore, now it hath no place since the fall of *Adam*; for although God doth *love* the creature in it self; yet as it is *corrupt* with sin, so he *hateth* it: no one therefore is able to *perswade* himselfe that he is *beloved* of God, upon this *title* as hee is a creature, (for as much as all have sinned) and so (by consequence) neither can he truly, nor yet so *perswade* himselfe that hee *loves* God. But the *faith* of which mention is made in the *covenant* of Grace, is *founded* upon the *promise* made in Christ. Secondly, notwithstanding both are from God, yet the *faith* which exact justice in the *covenant* of Nature presupposes, is from God (as the Schooles speakes) by way of Nature: whereas the *faith* which is required in the *Covenant* of grace, is from God too; but so as by way of *supernaturall* grace. Thirdly, the *Justice* which the *faith* of Nature doth beget was *mutable*; because the *faith* from whence that Justice or *Righteousnesse* did



did flow, did depend upon a principle of nature, mutable: But the holinesse which the faith of the covenant of Grace doth beget, is eternall and immutable, as proceeding from an eternall and immutable principle; to wit, the Spirit of Grace. Fourthly, the justice which the faith of Nature doth beget, notwithstanding it was perfect in its kind; yet in the nobility and excellency of it, it fell much below that holinesse which is begotten by the faith in Christ. And whereas even the most holy in this life doe fall farre short of that originall justice (or righteousness,) this so comes to passe from the penury and scantnesse of faith; but herein this place, we doe understand faith in the most eminent (and superlative degrees of faith; such as it shall be hereafter) in the life to come.

15 Thesis.

Here againe two *Queries* may be propounded, the first is this: 1 If the holinesse and faith of Adam was mutable, how might he be said to be secure? And then in the second place: 2 After what manner holinesse may be said to be the effect of faith so united to it, that it can be by no meanes separated from faith; seeing that

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that [ hereafter ] in the *life* to come, there is no *place* for faith, in which yet there is the greatest *holinesse*.

## 16 *Thesis.*

To the first *Query* we answer. It was not *possible* that any *thoughts* of that kind should once *steale* into the minde of *Adam*, who was wholly taken up with the *sense* and admiration of the Divine goodnesse,

## 17 *Thesis.*

To the second *Query* wee Answer. The *perswasion* of the love of God (which in this place wee call *faith*) was either founded upon a *Promise*, but such as was not yet *fulfilled*; or else it was founded upon the sense of a *Promise* that was *fulfilled already*: This latter hath its place chiefly in the *life to come*; the former in *this life* also; which therefore the Apostle calls <sup>a</sup> the <sup>b</sup> *substance* of things hoped for; <sup>c</sup> the *evidence* of things not seen; and this is properly called *faith*, and is that which is required in *justification*.

<sup>a</sup> Heb. 11.1

<sup>b</sup> ὑπὸς α-  
οις.

<sup>c</sup> ὡς ἄγ-

χθ.

## 18 *Thesis.*

Although that be true which wee have said concerning the difference of the *promise* annexed to the Covenant of *Nature*, and the Covenant of *Grace*, yet for some



some *obscurity* that is in it , there is need that we explain it.

19 *Thesis.*

We doe therefore define *heavenly life* The difference be-  
to be that, which *Christ now liveth in the* twixt an  
*heavens* ; which is therefore called *Hea-* animall  
*venly*, because the first *author* of it is d the life and a  
*Heavenly man* : and that (on the other heavenly.  
hand) wee call an *animall life*, which *A-* d 1 Cor. 15.  
*dams* lived before his fall , in *Paradise* ; 47, 48.  
not differing at all in *intension*. but in *ex-*  
*tension* onely , and *duration* from that *life*  
vy which was to be *perpetuated* according  
to the *perpetuating* of his obedience ; and  
so would have *redounded* unto all his *poster-*  
*ity* ; like as that *Heavenly life*, the posses-  
sion whereof *Christ* is now entered into,  
doth belong, by right of *adoption*, unto all us  
who believe in *Christ*.

20 *Thesis.*

The *covenant* of *Grace* either is confi- The Cove-  
dered as being *promised*, or as being *openly* nant of  
and *fully promulged* and confirmed ; it Grace is  
was *promised* to the *Fathers* ; first, to *A-* considered  
*dams*<sup>c</sup>, then to the *Patriarchs*<sup>f</sup>, and after- two man-  
wards to the *people of Israel* ; but it was ners of  
openly and fully promulged, *Now when* wayes.  
the *fulnesse of time* was come , Gal. 4. 4. e Gen. 3.  
1 Pet. 1. 12. f Gen. 12.  
15.

21 *Thesis.*

## 21 Thesis.

How  
Christ was  
a Mediator  
under the  
old Testa-  
ment.

g Acts 14.  
12.  
h Heb. 13.  
8.

Which we do [ thus explaine ] : 1 The  
*foundation* and the *Mediatour* of the Co-  
*venant* of Grace is our Lord Jesus Christ;  
but either as one to be *incarnate*, to be  
crucified, and to be raised from the *dead*;  
or as one *being* incarnate, *being* crucified,  
and *being* truly raised from the *dead*,  
8 for never any had his sinnes *remitted*, but  
in him *alone*, who is yesterday, and to day,  
and for ever, *Jesus Christ*, true God and  
true man. Therefore although hee was  
God *only* before his *incarnation*, not-  
withstanding *hitherto* hee was no other-  
vvise a *Mediatour*, then as God *about*  
to take upon him *our flesh*, and in it to  
performe the vvhole *mystery* of our *Re-*  
*demption*; and hence it is, he is called the  
*Lambe of God*, *slaine from before the foun-*  
*dations of the world*; and the *Fathers*  
vvere *saved* by his *Grace*, even as *we*  
*our selves* are.

The differ-  
ence of  
the Medi-  
ation of  
Christ un-  
der the  
Old Te-  
stament,  
from that  
under the  
New.

## 22 Thesis.

But although the *Sonne* of God, before  
he *manifested* himselfe in the *flesh*, was in  
Gods account ( *to whom future things are*  
*present* ) therefore a *Mediatour* because to  
*come*, and therefore *truly* through him  
were sinnes *remitted*; By his *Spirit* did  
men



men both *teach*, and were *taught*; the *Church* by him vvas rightly *governed*; howbeit, the way and manner of his *mediation* was *propounded* at the first more *darkly*; afterwards the force and efficacy of it became yet lesse: and lastly, it redounded but to very few.

23 *Thesis.*

To these we will speake severally. Before the first coming of *Christ*. That the way and manner of his *mediation* was *propounded* more *obscurely*, doth appeare from hence, viz. The reading of the Bookes of the Sacred Volume, called the *Old Testament*; in which are handled [those things] concerning the person of *Christ*, concerning the way and manner of his execution of his office of *Mediatorship*; and herein also is handled concerning the Office it selfe of *Mediatorship*, and the *benefits* that flow from thence.

The way of it under the Old Testament, was most obscure.

24 *Thesis.*

That his person is described *obscurely*, appeares herein: that although it was clearly signified, that hee should be true man, and that also he is true God; yet the conjunction of these two *Natures*, into a unity of Person, and the speciall designation of him from the circumstances, is not

For his Person is described more obscurely.

so openly propounded, as that it could be an easie matter for the *faithfull*, hereby to be able to attaine to such a [distinct] knowledge of Christ, as we, who live under the *New Covenant*, now promulgated and ratified in the death and resurrection of Christ, doe now attaine unto; hereto belongs it, that his *Person* is so frequently shadowed out unto us under *Types* and *Figures*. Neither is it held forth to be look't upon, but as through a vail.

## 25 Thesis.

The way  
of his Me-  
diation.

So also, the way and manner of his *Mediation*; wee have it sometimes laid downe, onely in *generall termes*, seldome have we it described more *particularly*; we have it very often shadowed [out unto us] but in *Types* and *Figures*.

## 26 Thesis.

The offices  
and the  
benefits.

The same course hath the *Spirit* of *God* taken, in describing his *benefits* and his *office*; often are they signified by *words*, but [then] more *darkly*, often are they shadowed out unto us, but by *Types*.

## 27 Thesis.

The *Types* wherby the *Person* of *Christ* is described unto us, are either *men* or *things*; but those wherby the *manner* of his *Mediation* is described, are the *Sacrifices*;



*Sacrifices*; and the *Benefits*, they are signified out unto us by *earthly benefits*, [as namely] by *freedom* from the *Egyptian bondage*; by *entrance* into the *Land of Canaan* [and the like] and so the *Prophets* by the *shadowes* of *earthly blessings* did expresse *all things*; yea, verily our Lord *Jesus Christ* himself to his *Sermons* made an *addition* of *miracles*, (that they might serve) not onely to the *confirmation* of his *Doctrine*<sup>h</sup>, but also to the *figuring out* <sup>h Mat. 8, 17.</sup> of those things unto us, in the *cures* that he wrought upon the body, which he was ready to *confer* upon us, in the *procuring* the welfare of our soules.

28 *Thesis.*

But in that *obscurity*, it will be behovefull for us to *observe* the severall and distinct *gradations*. Before the Law given by *Moses*, the *promise* was more *obscure*; and when the *Law* was given, unto the *times* of the *Prophets*, it was *somewhat* clearer: from the *times* of the *Prophets*, unto *John* the Baptist, clearer yet; upon the preaching of *John* the Baptist, it was now *manifest*; and most of all *manifest*, vwhen once our Lord *Jesus Christ* succeeded *John* [in prison] who did both *execute* and *promulge* the *counsell* of the

The divers degrees in this obscurity.

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Father, concerning the *restauration* of his Church; whilest hee was in the *executing* of it, lesse clearely; after he had *executed* it, most clearely: first, to his Apostles after his resurrection, and then after his *ascension* into Heaven by the *solemne* mission of the Holy Ghost, of which in its place.

i Vid. infra,  
Thes. 36. &  
sequ.

## 29 Thesis.

But here it will be *demanded*, In the first place, why those things were *propounded* more obscurely: secondly, why so much the more *obscurely*, by how much the times were farthest *distant* from the *coming* of Christ. Thirdly, in what sense the *faith* of the Fathers might be said to be *saving* faith, seeing that Christ was *more* unknowne to them, then unto us.

## 30 Thesis.

Why that  
Mediation  
was pro-  
pounded  
more ob-  
scurely.

To the first we Answer; That those things were *propounded* more obscurely. First, because they *were* to come; and *prophecies*, before the completion of them, ought to be more *obscure*, at least as *respecting* their *manner* of fulfilling, especially when it is done *amongst* those by whom they were to be *fulfilled*. Secondly,<sup>k</sup> the Church was then *raw* and in her *infancy*; she had not as yet attained



to her ripe age, God so ordering the matter as best seemed him, in his great Wisdom. Thirdly, for that it was meet to *referre* the cleare manifestation of this Myserie, for Christ the great Prophet. Fourthly, for that their minds were to be held up in expectation of Christ: but *now the hope which is seen is not hope*: in a way not much unlike to this, is our condition in the life to come, propounded to us here more obscurely.

Gal. 3. 23

3<sup>d</sup> Thesis.

To the second we Answer: This mystery was by so much the more obscurely propounded, by how much the time was farthest distant from the coming of Christ. First, because by how much nearer the coming of Christ was at hand, by so much the more earnestly ought the minds of men be stirred up in expectation of his coming. Secondly, because by how much those times were farthest off from the coming of Christ; by so much was God pleased more clearly to manifest himselfe for others reasons also; he called upon them from Heaven, he spake unto them by his Angels, &c. And by how much nearer yet the times approached to the coming of Messiah, by so much the

Why the more obscurely by how much more remote (farther distant) from the time of the fulfilling of it.

lesse clearly for those very reasons, was he pleased to manifest himselfe to men, and therefore they were to make up this defect (as I may so speake) after some other manner. Thirdly, the Church, looke by how much she is the nearer to her beginnings, so much the more imperfect is she; and therefore to be instructed after a more imperfect manner. Fourthly, before the Law given, the sense of sin was not so sharpe; the Law once given, it became new sharper, yet so as it was to be most of all sharpe and piercing then at length, when the Law was to be expounded by the Prophets; and when the truth of those threats annexed to the Law, should by experience it selfe, be more evidently made good upon them by so many calamities. Fifthly, for that, before the Law given, the people had not as yet undergone the yoke of the law; (which, what it is, we shall afterwards declare in Thef. 60. and those following.) After that the Law being given, they had undergone it, being but as yet newly entered into the Covenant, they were not sensible of the burden of it, [on the sudden;] untill, in process of time, having by experience learned, as also having beene warned by the Sermons of the Prophets, at length, when it vvas late first,



they felt the *weight* and *burden* of it; whence wee conclude, that the *Doctrine* concerning the *mystery* of our *Redemption*, as much as concerns the *perspicuity* and *clearness* of it, was not so necessary before the *law* given, as now that the *Law* was given; nor now the *law* was given, as in the times of the *Prophets*; and neither yet so necessary was it; in the times of the *Prophets*, as it was in the time of *John the Baptist*. Sixtly, in as much as it was but agreeable [unto *Nature*] that those times should be so much the more obscure, and darke, by how much farther they appeared at distance from the rising of the *Sunne of Righteousness*.

32 *Thesis.*

To the third we answer. The *measure* of *faith* to be the *word* of God: and so, that to be true and *saving faith*, which beleeves all those things, that have beene revealed, and in the same manner as they have beene revealed, and therefore the *faith* of the *Fathers* to have been *saving faith*, as being that which did believe all those things, which in those times it pleased God should be revealed; and it did believe them also after the same manner, wherein they were by God revealed unto

them, and we count [ not that faith, but ] a sacrilegious audaciousnesse, for any man to be wise above the Word of God; and to attempt to know those things which God on set purpose hath propounded to us more hidden and obscurely.

## 33 Thesis.

The efficacy of Christ promised, was lesse then of Christ bestowed.

That the efficacy of Christ promised, was lesse then of Christ exhibited by many degrees. First, remission of sinnes although it was certaine with God, yet it was lesse perceived by reason of the cloud of the law, hanging [as it were] between. Secondly, though it was perceived, it afforded lesse comfort, by reason of the weak sense of sinne ( which needs must be supposed to be in them, to whom there doth not as yet appeare so great a necessity of hearing of it exipated by the death of the Son of God ) I say, lesse comfort by reason of the weak sense of sinne, and the dimmer knowledge of that glory and life which doth attend upon remission of sins. Thirdly, the Spirit was poured forth in scant measure on the faithfull [of old,] as being a benefit to be referred till the times of Christ, <sup>m</sup> who, it was meet, should first of all receive into his humane nature all that boundlesse measure of the Spirit,



*Spirit*<sup>n</sup>, and should from thence derive *n* John 1. it unto all us. Moreover, seeing the be- 16. *nefit* of Christ, was in those times lesse known unto them; needs, by so much the lesse inflamed must they be vvith the love of God and Christ. Fourthly, the *spirit* of bondage then reigned, because the yoke of the law was yet untaken off. Fifthly, they were not carried on in a direct course to remission of sinnes, as appears by the forme of the Covenant, first entered into at the Mount Sinai; afterwards so frequently rehearsed in the Sermons of the Prophets. Sixthly, then the sense of a life to come was more obscure; as is evident, from the more obscure mention that is made of it in the old Testament, and from the horrow of Death, which seemeth to have reigned in them vvho lived before the sanction of the New Covenant in the blood of Christ. Seventhly, it seemed not the Fathers had attained to that same pitch of glory wee doe now attain unto vvho dye in Christ. First, for it was behovefull, that Christ should him- Heb. 10. selfe first enter in thereat. Secondly, be- 20. cause vvhile the first Tabernacle vvas Heb. 9. 8. standing, the second was not yet unlocked. Thirdly, for that there ought a certaine proportion

proportion and respect to be had, betweene the *sense* of the life to come, in this life, in those that are *grown* up; and between the *fruition* of the same in the life to come; but this *sense* now in them vvas *weaker*, and much more *obscure*, then at this day it is under the New Testament.

*a* Heb. 11.  
39, 40.

Fourthly, *a* they vvere not to be made *perfect* without us: even as wee our selves are not to be made *perfect* before that blessed day of the *second coming* of Christ; (wherein the *body* of Christ, that is, the *Church*, shall be all over *absolutely* perfect) although wee doe *constantly* affirme that the *Fathers*, now that they are *set* at liberty, out of this *prison* of the body, doe now *participate* of a blessed life; yet this

*b* Heb. 8.6. we *b* doe affirme moreover, it to be *farre* lesse excellent, then was that, whereof our Lord *Iesus* Christ himselfe did first participate.

### 34 Thesis.

Those that were partakers of Christ in the old Testament, were fewer then those under the New,

The *efficacy* of the *mediation* of Christ *extended* unto fewer, being at the first restrained, and shut up in the *family*, of the Patriarchs, afterwards, as that *grew* to be enlarged. It was shut up in the people of the Jewes, this we *conceive* was done, for many reasons. First, that thereby the *coming*



coming of Christ might appear the more And why ?  
 excellent and conspicuous, in the calling  
 of the Gentiles. Secondly, that God might  
 shew mercy upon all, <sup>a</sup> for hee hath conclu- a Rom. II,  
 ded all under sin, therefore that he might <sup>32</sup>.  
 have mercy upon all. Thirdly, that hee  
 might stand forth a most famous Type of  
 Election in the Jewes, and rejection [ or re-  
 probation ] in the Gentiles, to wit, of the  
 Church of God, and of Satan.

35 Thesis.

But yet as our Lord *Iesus* Christ, by  
 taking upon him at times mans shape, wa s  
 pleased to appear unto the Fathers, that  
 hereby he might as it were fore-act his  
 future incarnation : so in like manner, but  
 few of the Gentiles, before the coming of  
 Christ, were received into the Church of  
 God, that hereby hee might stand forth a  
*Preludium* also, of the future calling of the  
 Gentiles.

36 Thesis.

Thus much concerning the *Covenant* At what  
 promised. The beginning of the Cove- time the  
 nant promulged is to be fetch'd from that Covenant  
 time, vvherein Christ hath fulfilled all of Grace  
 things, which either in the Law were sha- was pro-  
 dowed out, or had in the *Prophets* beene mulgated,  
 fore told concerning him, that is to say,  
 from

from the *time* of his Ascension; at what time, being *lifted up* to Heaven, he *entred* with his *body* thereinto, and *declar'd* that he had sent into the *hearts* of his Apostles his Spirit, the Comforter, at the *feast* of Pentecost; in a *visible* shape with *fiery* cloven tongues.

## 37 Thesis.

This will plainly *appear* to him that *observeth* the *matter* and *forme* of the promulgation.

## 38 Thesis.

This is declared.

I.

I For seeing this is the *summe* of the Gospel, or *New Covenant*, that all *Mosai-call* \* law-giving of *Ceremonies* is now ceased, and so the *use* of the law; (under whose *custody* wee were detained even to the *Faith*, which should afterwards be revealed) was abolished: Christ being now crucified, dead and buried, and after that received into Heaven. First, that remission of *sinnes* in his blood should be clearly and openly propounded, offered, and bestowed upon all, as many as by *true* faith beleve that this Christ is both Lord and Saviour. Secondly, that the *Spirit* of Adoption should be sent into their hearts, who doe this, with firme confidence of minde, *acquiesce* in and *rest* upon this Redeemer,



deemer, that they no more now stand in need of the *Pedagogie* of the Law, seeing they are \* taught of God: certainly that doctrine concerning faith in Christ, could not properly be called *Gospel* (though called by that name) the *Mosaicall* worship reigning, and that too by the allowance, and approbation of Christ, and those things not yet fulfilled, which are declared in the Gospel,

39 *Thesis.*

2 This very thing appeareth so to be from the forms of the promulgation; For like as that *Old Covenant* (of vvhich wee shall speake somewhat by and by) <sup>a</sup> was <sup>a</sup> *Exod.* promulgated, not without great pomp in <sup>19. 20.</sup> the Mount Sinai, the people of Israel both hearing and beholding it, <sup>b</sup> and swearing <sup>b</sup> *Exo. 19. 8.* to it: so this *New Covenant* also fell out to be promulgated upon a set and solemn day, in a convention of almost all nations, with great splendour, so as it was, upon the feast day of Pentecost.

40 *Thesis.*

3 And certainly, before that day, the *Doctrine* of faith was such, as men did seeme rather to be called to the Kingdome of God which should come, then to be commanded to rest satisfied in the present state of things: that wee ascend  
no

no higher (for the thing is clearly without  
 all controversie ) <sup>a</sup> John the Baptist sends  
<sup>a</sup> John 1. 26, 27. his hearers unto Christ, <sup>b</sup> Christ invites  
 Luke 3. 17. men unto the Kingdome of heaven (that  
 Mar. 1. 7, 8. is, the *Evangelicall* administration of his  
 Mat. 3. 11, 12. Church,) as being that, that vvas even  
<sup>b</sup> Mat. 4. now at hand, and should *shortly* be, but as  
 Mar. 1. 15. yet was not *present*; yea verily, seeing he  
 was even now *raised* from the dead, al-  
 though you heare him *openly* professing  
<sup>c</sup> Mat. 28. 18. to his Apostles, <sup>c</sup> That all power was gi-  
 ven him both in Heaven and in Earth, and  
 commanding them to preach the Gospel  
 unto every creature, yet he doth so com-  
 mand this, <sup>d</sup> as he biddeth them to ex-  
 pect at Jerusalem, the fulfilling of the pro-  
 mise concerning the *solemn* Mission of  
 the holy Ghost [ unto them ] as being in-  
 deed *designed* already, but then at length to  
 be *install'd* and publikely receiv'd vvith  
 extraordinary signes, whilst many should  
 both heare it, and stand lookers on.

## 41 Thesis.

Here [ now ] vvould be a fit place  
 wherein to speake more at large concern-  
 ing the excellency of this Covenant, but  
 seeing the matter otherwise in it selfe is  
 not obscure; and in comparing it vvith  
 the Covenant of Nature, we have already  
 touched



touched many things belonging to this place, wee will for so long *defer* the matter, untill we shall undertake to shew you the *comparison* betweene *this* and the *Old Covenant*, (which we call by this name a *subservient Covenant*) of which I am now *purposed* to speake.

42 *Thesis.*

The *Old Covenant*, or the *subservient* The old Covenant, we call that, which God *entered* Covenant into vvith the people of Israel in the what it is. *mount Sinai*, that he might *prepare* them for faith, and that he might *inflame* them, with a *desire* of the promise, and of the *Gospel-Covenant*, vvhich otherwise had *ayed* and languished in their mindes, [ hearts, ] and that withall he might, as with a *curb* restraine them from their *impieties*, even untill that very time: wherein he was *purposed* to send his Spirit of Adoption into their *hearts*, and to *governe* them by the law of liberty.

43 *Thesis.*

Hence we suppose, that it is not *obscure*, Why it is why it is by us called a *subservient Cove-* called sub-  
nant, wel-neer in the same *sense*, wherein *servient*.  
it is called by the *Holy Ghost*, the *Old Covenant*, not because it is the *first* (as some doe surmise) but in that it ought to *max*  
*old,*

*b* Heb. 8. 13. *old,* <sup>b</sup> and to give place to a better Covenant, which is to succeed it, and so it selfe at length to be abolished.

44 Thesis.

The nature and condition of this Covenant, cannot be more certainly sought, or more easily found [out,] then by comparing it, first with the Covenant of Nature; and after that, with the Covenant of Grace: for it will so come to passe, by this search, that all those things being weighed, wherein it doth agree with those other covenants; all its properties will be brought forth to light.

45 Thesis.

It agrees with the Covenant of Nature. First, for that in both [these Covenants] the one part contracting, [or Covenanting] is God, the other is man. Secondly, that both have their stipulation or condition annexed. Thirdly, that the stipulation is the same, as touching the Moral law. Fourthly, that the promise is the same in the generall. Fifthly, for that both of them doe lead us unto Christ.

The agreement of the subser-vient Covenant, and the Covenant of Nature.

46 Thesis.

But they differ. First, in that the Covenant of Nature was made altogether with all men, this onely with the Israelites. Secondly,

The difference.



Secondly, in that the *Covenant* of Nature was *presently* made with man, at the *instāc* of his Creation, and had no *praparatorie*s at all unto it; the *Old Covenant* long after, and had many *praparatorie*s. Thirdly, that the *Covenant* of Nature doth onely binde us by the Law of *Nature* unto due obedience. The *Old Covenant* doth oblige us farther, unto *ceremonies*. Fourthly, seeing life is *promised* in both *Covenants*, in this, it is *designed* us, by the fruition of the land of *Canaan*, in that of *Paradise*. Fifthly, seeing both *covenants* doe lead us unto Christ, the *covenant* of nature doth not this by it self, but by *accident*, the *old Covenant* doth this by it self; for it is its true and *proper* scope: For God made not the *Covenant* of Nature with men, for this end, that being *oppressed* with the weight of it, they should *breath* after Christ, but the last and *main* end of it is this, that men should *render* up unto God that which is *due*; but in the *subservient* *Covenant*, God requires not his *right*, for any other end then this, that men, upon *conviction* of their owne *weakness*, should flye into the *armes* of Christ. Sixtly, the *Covenant* of Nature, is founded upon the *Creation* and generall *Conservation*, the *subservient* *Covenant* is founded upon the *Election* of the people of  
C*c* *Israel*

*Israel. And lastly, upon their freedom out of Egypt, and their conservation in the land of Canaan. Seventhly, the Covenant of Nature was therefore made, that by it men might be drawn sweetly, for it was written in their hearts, but the subservient Covenant for this end, to compell men, for it did beget unto bondage. Eighthly, the Covenant of Nature is eternall, the old covenant is but temporary. Ninthly, the Covenant of Nature had no regard unto restraint from outward impieties, neither as touching the principall scope of it, nor yet as touching the lesse principall. The old Covenant as touching its lesse principall scope hereunto hath regard. Tenthly, the covenant of Nature vvas engraven in the heart, whereas the old Covenant only in tables of stone. Eleventhly, the Covenant of Nature was made in Paradise, the subservient Covenant in the Mount Sinai. Twelfthly, there was no Mediatour of the Covenant of Nature; the subservient Covenant had a Mediatour, that is to say, Moses, Thirteenthly, the Covenant of Nature was made with man, perfect and in innocency, the Subservient Covenant, onely with some part of mankinde being lapsed.*

*a Gal. 4. 24.*

*b Exo. 20.  
20.*



old was 47 Thesis.

Here may be asked, first of all, how we are drawn by the Covenant of nature unto Christ, by accident, for we said, but now, that it was not ordained mainly for this end. Secondly, how the Covenant of Nature may be said to draw men sweetly, since it doth compell rather? Thirdly, seeing then it doth compell, in what sense or consideration, as touching this part of it, it may be distinguished from the Subservient Covenant.

48 Thesis.

To the first I Answer. The Covenant of Nature brings men by accident unto Christ, in that it shewed what man is indebted unto God, and how sore punishment abideth him, who doth not pay this debt; whence it compels a man to look to the Mediator, seeing hee beholds himselfe both unable to discharge the debts, and as unable every whit to undergoe the punishment.

The Covenant of Nature leadeth unto Christ.

49 Thesis.

Nevertheless, it doth not this alike in all men, for in those who are guided onely by the light of Nature, by reason of that ignorance which is ingenerated in the mind of man; it performs this more su-

This it doth diverse wayes.

\* Luce per-  
fundit.

per<sup>f</sup>icially and slightly: but those now who in the word of God doe read this due of Nature; or hear it deciphered; it doth urge more strongly: But most of all strongly, those, whose minds it doth \* besprinkle or enlighten with a singular and extraordinary light, to discern clearly how much it is they owe, and how little they have payed; as also how sore a punishment they have, upon that account, demerited.

## 50 Thesis.

By the Co-  
venant of  
Nature,  
men are  
restrained  
from sinne.

Yet this was not the end of this Covenant; nevertheless, in that the knowledge thereof was not wholly blotted out of the mind of lapsed men, it was so ordained of God for this end, that thereto it might be serviceable, both to restraine men, and to lead them unto Christ.

## 51 Thesis.

And also those very things, which by accident the Covenant of Nature doth effect, yet it doth effect them after another manner, then the Subservient Covenant doth.

## 52 Thesis.

And by the  
subservient  
Covenant.

For first, in that the Covenant of Nature doth restraine men from externall vices, this it doth, not for any want of the Spirits being poured forth, under the New Testament



*the threefold Covenant.* 387

Testament, (whereto the *restraint*, that flowes from the *subservient* Covenant did *referre*) but *this* it did, before that *fullness of times*, for want of the Spirit, which *those* times did *partake* of; and since the *promulgation* of the Gospel, it doth the *same* thing also, for want of the Spirit, which was *promised* in the *New* Covenant. But in what the *subservient* Covenant did *restraine*, that it did, because the *time* was not as yet come: wherein God would send the Spirit of *Adoption* into the hearts of his *faithfull* ones.

53 *Thesis.*

For *like as* under the *New* Testament, the *measure* of the Spirit is *one* in *this* life, *another* in the life to come; so under the *Old* Testament, the *measure* of the Spirit was *farre different* then from what *now* it is under the *New*: and *like as* in that *measure* of the Spirit, which is bestowed under the *New* Testament, seeing in *this* life it is *not* bestowed *perfect*, there is need of a *curbe* whereby the flesh might be *restrained*, which is the *Covenant* of Nature; so that *measure* which could be afforded us in the *Old* Covenant, for as

much as it was never afforded us perfect,  
had need also of a like curb.

54 Thesis.

For this cause the Jews, both by the Covenant of Nature, like unto us, and also by the subservient Covenant, different from us, were restrained from externall finnes.

55 Thesis.

Men are otherwise drawn unto Christ by the Covenant of Nature, otherwise by the subservient Covenant.

In like manner also doth the covenant of Nature lead us unto Christ one way, the subservient Covenant another; for the covenant of Nature begets and stirres up thirst in men; which by Christ applyed, either in the promise or the Gospel, is asswaged; but the thirst which the subservient Covenant did excite,, could be no otherwise asswaged, then by the coming of Christ himself in the flesh.

56 Thesis.

Therefore men, so farre forth as being pressed on by the covenant of Nature, they are disquieted with the desire of a Mediatour; yet before hee was exhibited, they desire onely an Application of Christ promised, but after hee was exhibited, they desire the bestowing of him exhibited. But the subservient Covenant did



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did not suffer men to rest satisfied in Christ, as one that was promised, but further it did enflame them with a marvellous desire of his coming in the flesh. Just thus under the Gospel, the Covenant of Grace doth cast in a desire, not only of that measure of Jesus Christ, which will be afforded us in this life, but it doth also excite and stirre up, in the minds of the godly, a marvellous desire of the dissolution of this body, and of the second coming of Christ.

*57 Thesis.*

Therefore the Jews were brought unto Christ by the Covenant of Nature, after another manner from what they were by the subservient Covenant.

*58 Thesis.*

To the second, I answer, that we consider the covenant of Nature, according to its first institution, when it was instituted with man, entire, and uncorrupt, and not according to its accidental use, the Nature of man being now wholly corrupted and depraved.

Whence it is that the Covenant of Nature doth compell.

*59 Thesis.*

To the third wee have already answered, (above, in Thesis 52, 53.) where wee explained how men might one way be

390      *Certain Positions of*  
*restrained from sinne, by the Covenant of*  
*Grace, and an other way by the subservient*  
*Covenant.*

*60 Thesis.*

But because wee have already spoken somewhat of the *Coaction*, that doth proceed, both from the *Covenant* of Nature, as also from the *subservient Covenant*; it will, not unlikely, quit the labour, to explain vvhhat and how manifold that *co-action* is.

*61 Thesis.*

*Coaction*  
what it is.

By *Coaction* here wee understand, not that whereby the members of man are hurried on impetuously to the doing of those things, which by no meanes willingly they would doe, but such a kinde of *Coaction* [to] which there doth concur some consent of will, indeed that consent not absolute, and perfect, neither yet such as is compelled, for as much as to assent, and yet to be compelled, are repugnant.

*62 Thesis.*

This so comes to passe, when what wee hate in it selfe, our wils doe yet embrace, either for the avoydance of something: which wee more hate; or for the atchievement of something, the love of vvhich doth



doth more earnestly *enflame* us, then did the *hatred* of that; which we yet *desire*, for the *attchievement* of this.

63 *Thesis.*

This kinde of *Coaction* they *feel* who ever are *restrained*, by the *covenant* of Nature, or of that which is *subservient*, from their *outward impieties*; yet so, as different sorts of men, after a *diverse*, and a different manner; for verily *wicked men*, are only *scared* from *evill*, by the *fear* of punishment, *denounced* in the *Covenant* against them, whereas the *godly* are also *drawn* by the *love* of God *Covenanting* with them; notwithstanding, of themselves they are *enclining* unto *evill*: now that, a man may call a *servile*, this a *son-like filiall* action.

It is one in the godly, another in the ungodly.

64 *Thesis.*

But the *diversity* of this *Coaction* hath its *dependance* not so much upon the *Covenant* it selfe, either of Nature, or of that, that is *subservient*, as it hath upon the conditions of the *persons concerned* in the *Covenant*.

Whence that diversity proceeds.

65 *Thesis.*

For the very *Covenant* it selfe, in this *corruption* of nature, *inforceth*, yet so, as it doth it by a *servil* *coaction*, in them who

who are *destitute* of faith, but by a *filiall* in them who are *indued* with faith.

## 66 Thesis.

It now remaines, that we compare the *subservient* Covenant (vvhich is the *Old Testament*) with the *Covenant of Grace*.

## 67 Thesis.

The agree-  
ment of  
the Sub-  
servient  
Covenant,  
with the  
Covenant  
of Grace.

They agree *first* of all in *this*, That God is the *Authour* of them both. Secondly, that *both* of them are made vwith man considered as hee is a *sinner*. Thirdly, that *both* of them doe *reueale* sinne. Fourthly, that *both* of them doe *restraine* from sinne. Fifthly, that they *both* do lead to Christ. Sixthly, that *either* is a *badge* of the *Church* of God. Seventhly, that *both* of them were made through the *Mediator*. Eightly, that in *both* of them *life* is promised.

## 68 Thesis.

The disa-  
greement

\* τὸ ὁρί-  
σθαι.

But they *differ*. First, in the *quality* \* and condition of the *Authour*; for God in the *subservient* Covenant is considered as *reproving* sinne, and as one *approving* onely *Righteousnesse*: but here now hee is *otherwise* considered in the *Covenant of Grace*, as one *remitting* sinne, and *repairing* a new *righteousnesse* in man.

Secondly,



Secondly, they differ in the *stipulation*, for this is the *stipulation* [ or *condition* ] of the old Covenant, <sup>a</sup> *Do this and live*; of <sup>a</sup> Gal. 3. 12. the New, <sup>b</sup> *Believe, and thou shalt not come* <sup>b</sup> Iohn 3. into judgment. Thirdly, they differ in 18. their antiquity; for the *subservient* Covenant was added <sup>c</sup> to the *Promises* of <sup>c</sup> Gal. 3. Grace, which preceded. Fourthly, they <sup>17, 19.</sup> differ in the manner of *discovering* sinne, for the *subservient* Covenant doth not discover sinne *primarily* <sup>d</sup>, but by experience of mans *weakness* in the keeping <sup>d</sup> Rom 7. of that Covenant; but the Covenant of out-Grace doth it *primarily*; <sup>e</sup> for it doth <sup>e</sup> Rom. 3. 9. teach <sup>\*</sup> *expressly* that man is a sinner <sup>f</sup>, and <sup>et seq. v. 23.</sup> that his happineffe is placed in *remission* <sup>\*</sup> *of sinnes*. Fifthly, the *subservient* Cove- <sup>piduv.</sup> nant doth *restraine* from *sin* <sup>g</sup>, but by <sup>f</sup> Rom. 4. 6. *coaction* <sup>h</sup>, the Covenant of Grace, by <sup>a</sup> <sup>et seq.</sup> <sup>g</sup> Rom. 7. *spontaneous* and *voluntary* inclination of <sup>22, 23, 24.</sup> the mindes of men. Sixthly, in that either <sup>h</sup> Rom. 6. doth lead unto Christ: the Covenant of Grace, doth this *directly*; the *subservient* Covenant, *indirectly*. Seventhly, whereas both are a *badge* of the Church: the Old Covenant is a *carnall* or outward badge onely of the *Jewish* Church; but the Covenant of Grace is a *spirituall* badge of the Church of the *Jews*, and al-

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so of the *Gentiles*. Eighthly, whereas either *Covenant* was made by a *Mediatour*; the *Mediatour* of the *Old* covenant is the *man Moses*, but the *Mediatour* of the *New*, is not a *weak man*, but *Christ God man*. Ninthly, <sup>i</sup> in the *old* Covenant the spirit of *bondage* is given; but in the *Covenant* <sup>k</sup> of *Grace*, the Spirit of *Adeption*. Tenthly, the *Old* Covenant was the *meane* unto, to the *end*; but the *Covenant* of *Grace*, the *end* it *self*. Eleventhly, the *old* Covenant did *terrifie* the consciences; the *New* doth *comfort* them. Twelfthly, the *object* of the *old* Covenant is *man dead in sinne*; of the *New*, a conscience *terrified* for *sinne*. Thirteenthly, the *Old* Covenant did indeed declare the *manner* how to worship *God* in, but *performed* nothing: the *New* Covenant doth *performe* both. Fourteenthly, the *Old* Covenant is a *hand-writing against us*, <sup>l</sup> but the *New* <sup>m</sup> is a *burden cast off*. Fifteenthly, <sup>n</sup> the *Old* Covenant is from *Mount Sinai* *trembling*; <sup>o</sup> the *New* from *Sion*, which is *heavenly, delectable, lovely*. Sixteenthly, the *Old* Covenant doth *shut out* the *Gentiles*: but the *New* *receives* them in. And last of all, by some this *difference* is further added; that whereas in *either* life

\* ἰησοῦς  
ἐν θρώνῳ  
\* θεοῦ  
ἐν  
i Gal. 4.  
24, 25.  
k Rom. 8.  
15.

\* συγ-  
γραφή.  
l Col. 2. 14.  
m Mat. 11.  
28.  
\* σεισά-  
χθεις.  
Ouis exe-  
uffum.  
n Heb. 12.  
18. to the  
24.  
o Psal. 2. 6.



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life is promised, in that it seemes that life is onely promised to be lived in *the Land of Canaan*; but in this is promised a life to be lived in *Heaven*.

69 Thesis.

Furthermore, the *Old Covenant* was <sup>The Old</sup> [a *meane*] unto Christ; considered either <sup>Covenant</sup> as it did *redargue* and *reprove* men of <sup>is a meane</sup> sinne; or as it did *restraine* men from <sup>to the</sup> sinne, or as being a *Type*; and a *similitude* <sup>New.</sup> of the *New Covenant*; the *two former* have beene *explained* already, the *latter* yet *remaines*.

70 Thesis.

There are two parts of the *Old Cove-* <sup>The use of</sup> *nant*, the *Law* *Morall*, and *Ceremoniall*, <sup>the Law,</sup> to which also may be added their *Polity*; <sup>Morall</sup> [namely, the *Judiciall Law*] these, if <sup>and Cere-</sup> considered in themselves, did *redargue* and *reprove* man of sinne: and indeed the *Morall Law*, as through the *weakness of the flesh* it is *impossible*; so it declares a man not to be *spirituall*, and it doth *restraine* him from *outward impieties*, through the *intervening* of the *spirit of bondage* <sup>P</sup>; but now the *Ceremonies* <sup>Heb. 10.</sup> did set forth mans *impurity contracted* <sup>3.</sup> by sinne. But, and if we consider them as *Types*, so the *Morall Law* was the *Copy* of

of our holinesse : the Sacrifices some of them, did set forth the death of Christ as *expiatory* ; the rest of them did figure out the reasonable sacrifice of our body and mind, in respect whereof, we are called *Priests* : and those other cleansings did note out unto us the reall sanctification of our souls in the blood and Spirit of Christ,

9 Rom. 12.  
5.  
7 Rev. 1. 6,  
& 5. 10. &  
20. 6.

## 71 Thesis.

Here two things will be demanded : First, how *Moses* could be said to be a *Mediatour* of that *Covenant*, seeing hee himselfe was one included in the party on the one side covenanting. Secondly, why the *Sacrifices*, [ *Sacraments* ] and *Ceremonies* of the *Old Covenant*, are called *caruall* ; the *Sacraments* of the *New Covenant* not so ; whereas Christ, or the benefits of Christ were represented as well in those, [ of the *Old Covenant* ] as in those they are.

How *Moses* could be a *Mediatour*.

## 72 Thesis.

To the first, I answer. It is not absurd, that both one and the same, under a diuers consideration, may be both a *Mediatour*, and may yet be one included in party of the one side, *Covenanting*. For in the *New Covenant*, Christ, though he be



be a *Mediatour* ; yet as God, hee likewise is the *other party covenanting* ; so in the *Old Covenant*, *Moses*, seeing hee was an *Israelite*, and a *part of that people* with whom God did enter into *covenant*, after hee had taken upon him the *Office of a Mediatour*, appointed him by God ; hee is no longer now simply to be considered as an *Israelite*, but as a *Mediatour* ; making *intercession* betweene God and the *people of Israel* ; and this wee conceive was done, that so he might appeare to be a clearer and more manifest *Type of Christ*.

73 *Thesis.*

But from hence a greater and more weighty difficulty seemeth to arise ; for seeing God is infinite, it may not absurdly be demanded. In what respect could *Moses* be a *Mediatour* between God and man, seeing he himself was but a man ? To this wee answer : that *Mediation* is twofold. The one, by the benefit whereof men are truly and effectually united unto God ; and this *Mediation* wee confesse, belongeth to no other then to a person indued with infinite vertue and power ; and so that the *New Covenant*, could admit of no other *Mediatour* then of one, who

who must be God, we constantly affirme; but then wee say, againe, there is *another Mediation*, whereof *this* onely is the use; to shew vwhat the *way* and *manner* is, how God is to be worshipped in, and not to *inspire* into men a *strength* and *power* to *perform* it; nor to *reconcile* men unto God; but onely it propounds *those things* whereby it easily appeares what need they have of *reconciliation*: This is the *Mediation* of the *Old Covenant*: wherefore we say not that the *Mediator* of it ought to have beene of *infinite* power, seeing those things are not of a power *infinite*, but *finite*, and such, as may be long unto a *creature*.

Why the  
Sakra-  
ments of  
the Anci-  
ents are  
called  
Carnall.

## 74 Thesis.

To the second, we Answer: That the *Sacrifices* and *Sacraments* of the *Old Testament* are deservedly called *carnall*, &c. Those of the *New Covenant* not so; because, notwithstanding *these* as well as *those*, as respecting the matter, may both be called *carnall*, and *spirituall*, both in respect of the *signification*; yet here falls in a two-fold *difference* whereby they are *distinguished* each from other.

## 75 Thesis.



75 Thesis.

The first difference is this, for that the *Sacrifices, Sacraments, and Ceremonies* of the Ancients had their *carnall* use, over and besides the *spirituall* signification. But the *Sacraments* of the *New Covenant* have, by Gods appointment, no *carnall* use at all, now, but meerly *spirituall*.

Atwo fo  
disagree-  
ment be-  
tween the  
Sakra-  
ments of  
the Anci-  
ents and  
ours.

76 Thesis.

Neverthelesse wee deny not, but even the *Sacraments* of the *New Covenant*, by the institution and custome of man, may have a *carnall* use, but not any such prescribed them by any Word of God.

77 Thesis.

The second difference is placed in this: That the *Sacraments, Sacrifices, and Ceremonies* of the *Old Testament* did set forth Christ, and the *Benefits* by Christ, not *primarily*, but *secondarily*; and that too but *darkely*; but the *Sacraments* of the *New Covenant* do shew forth Christ *primarily*, and that *clearly*.

78 Thesis.

So *Circumcision*, *primarily*, did separate betweene the seeds of *Abraham* and the rest of the *Nations*; it did *seale* unto

them the earthly promise : *secondarily*, it did signifie our *sanctification*. In like manner the *Passeover*, *primarily*, the *passing over of the destroying Angel* : *secondarily*, *Christ* : so also the *sacrifices*, and the *cleansings*, they represented, *primarily*, a certaine *carnall holinesse* : *secondarily*, they figured out *Christ*, and the *benefits of the New Covenant*.

79 *Thesis.*

The definition.

And now I conceive lastly, it will not be amisse in the place of a *conclusion*, to subjoyne here, the *Definitions*, of those three *Covenants*, concerning which we have raised this dispute.

80 *Thesis.*

Of the Covenant of Nature,

The *Covenant of Nature* is that, whereby *God*, by right of *Creation*, doth require a *perfect obedience* of all *man-kinde*, and promises a most *blessed life* to as many as doe give it him, to be lived in *Paradise* : but against those that deny him this *perfect obedience*, he doth denounce *eternall death* ; and that for this end, that it may appeare to all, how greatly hee is in love with *vertue*, and how infinitely hee hateth *vice*.

81 *Thesis.*

The *Old Covenant* is that, whereby  
God



God doth require from the people of *Israel*, obedience of the *Morall*, *Ceremoni-  
all* and *Judiciall* Law; and to as many  
as doe give it him, he promises *all sorts*  
of  *blessings* in the possession of the land of  
*Canaan*; on the contrary, to as many as  
deny it him, he *denounces*, most severely,  
curses and death; and that for this end,  
that he might bring them to the *Messias*  
*which was for to come.*

82 *Thesis.*

The *Covenant* of *Grace* is that where-  
by God, upon the *Condition* propounded  
of *faith in Christ*, promises *remission* of  
*sinnes in his blood*, and a *Heavenly life*;  
and that for this end, that he might shew  
forth the riches of his *Mercy*. And thus  
much concerning the *Covenant*.

*Glory be to thee, O Lord Jesus.*

**F I N I S.**

James Forsyth

(1)

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The Covenant of Grace is that where-  
by God, upon the Condition propounded  
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